THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

From the British Magazine.

A CHURCHMAN'S PRIVATE MEDITATIONS.

A WALK TO THE SEA.

The flowers upon the mountain's side,
  Like lonely spirits dwell,
Where beauty finds a place to hide
  In many a secret cell.

And now the wild variety
  Of sea-weeds on the shore,
And shells of glorious ancestry,
  Old Ocean's beauteous floor.

There came in these a healing sense,
  To thoughts of my despair;
A living and felt evidence
  Of sweet protecting care.

If thus His presence stands confess'd
  In shell, and flower, and stone,
To him each want within my breast,
  And every pain is known.

And now I feel me strong again,
  To join your living songs;
All animate, thou vocal main,
  With never-resting tongues.

And ye that stand in gloom profound,
  Like sentry of the strand,
Ye everlasting hills around,
  A bold fraternal band.

And she that from her silver boat
  Leans o'er the summer sea,
The moon, takes up the glorious note
  In quiet majesty.

The moon, the mountains, and the sea,
  Are in thy shelt'ring hand;
But they are all no more to thee
  Than pebbles on the strand.

And though a sea of voices rise
  Throughout the boundless sky,
Thou hear'st the inexpressed cries
  Of one as mean as I.

A WAKING THOUGHT.

O'er the dark mountain,
  Where the houseless shepherds roam;
By the lone fountain,
  Where the wild bee hath her home;

To the desert strand,
  Where the crown-bent palm-tree cowers;
To moon-lit Lapland,
  By the Geyser's watery towers;

'Neath halls of ocean,
  'Mid the rocks and glassy cells;
Caves ay in motion,
  Where the wondrous sea snake dwells;

On the white billow,
  With the wild sea bird at play;
'Neath a gray willow,
  With a dappled hind at bay.

Scenes out of number,
  With her own bright night and day,
From chains of slumber
  Where the spirit bursts away.

Born soon to sunder
  The flesh bars of earth,
And dwell in wonder
  With the God who gave her birth.

From the Church of England Quarterly Review.

JEREMY TAYLOR.

Our remark upon the poetical faculties of Taylor should be supported by examples. He wishes to enforce the virtue of contentment; and after showing that a contented spirit can be obtained only by the measuring of our desires by our fortune and condition, not our fortune by our desires, he proceeds to illustrate his position,—"Is that beast better that hath two or three mountains to graze on, than a little bee, that feeds on dew and manna, and lives on what falls every morning from the store-houses of heaven—clouds and Providence? Can a man quench his thirst better out of a river than a full urn? or drink better from a fountain, when it is finely paved with marble, than when it swells over the green turf?" The painting by epithets, which characterizes the work of every true poet, is very apparent in this beautiful description: the *swelling* of the fountain over the encircling turf has the picturesque grace of Spenser. Cowley, in his "Essay on Greatness," indulges in a similar train of thought and imagery. He has been contrasting the pleasures of the opulent and the merely independent man, who will not, he admits, possess garments so rich, but quite as comely and healthful; not whole woods cut in walks, nor fountains, nor cascade gardens; but herb, and flower, and fruit gardens, which are more useful, and the water every whit as clear and wholesome as if it darted from the breasts of a marble nymph, or the urn of a river god. Cowley wanted, indeed, the golden panoply of Taylor's erudition; but in beauty of fancy and idiomatic raciness of expression, he might challenge a comparison. There was a further point of resemblance between them: the Muse forsook Cowley in the Davideis, and Taylor in his hymns. Another specimen of the expressive richness of his language occurs in the same chapter, where he demonstrates the futility of great riches:—"Corn from Sardinia, herds of Calabrian cattle, meadows through which pleasant Liris glides, silks from Tyre, and golden chalices to drown my health in, are nothing but instruments of vanity or sin, and suppose a disease in the soul of him that longs for them, or admires them." It is not alone to the exquisite propriety of the diction that we direct attention; but to the *associations* connected with the imagery. The words expand into a delicious landscape, and the harvest waves and shines before the eyes of the reader. The introduction of the Liris carries the memory back to Virgil and to Horace. Taylor was partial to these splendid combinations. In another place he speaks of coveting after houses of the frame and design of Italy, or costly jewels, or our neighbor's field, or horses from Barbary, or the richest perfumes of Arabia, or Galatian mules, or eunuchs from Tunis, or rich coaches from Naples. In passages like these he exemplifies the canon of the Greek critic upon the beautiful, that a selection of appropriate words diffuses over a composition the mellowness which the hand of time imparts to a picture or a statue. The thoughts of Taylor, like those of Milton and Homer, are suggestive: turn to his glowing and freshly-colored portrait of a young man in the pride and vigor of existence, when "he dances like a bubble, nimbly and gay, and shines like a dove's neck, or the image of a rainbow, which hath no substance, and whose very imagery and colors are fantastical"—or to those equally striking and dramatic sketches of human life under its remaining aspects, so thickly scattered through his voluminous writings.—Ariosto and the Italian poets, not to mention the courtly Waller, or greater spirits among ourselves, have adapted the rose to some of the most affecting and delightful incidents of existence. Taylor, following in their track, compares the gradual decay of the full eyes, the spritefulness, and the fair cheeks of childhood, to the fading of this flower. The passage has found its way into popular selections, and will therefore be familiar to many who have not yet given their days and nights to the study of Taylor. "So have I seen a rose newly springing from the clefts of its hood, and at first it was fair as the morning, and full with the dew of heaven as a lamb's fleece; but when a ruder breath had forced open its virgin modesty, and dismantled its too youthful and unripe retirements, it began to put on darkness, and decline to softness and the symptoms of a sickly age; it bowed the head, and broke its stalk; and at night, having lost some of its leaves, and all its beauty, it fell into the portion of weeds, and outworn faces." Does any sunrise more refulgent than the following ever break upon the paradisaical garden of our epic poet? "But as, when the sun approaches towards the gates of the morning, he first opens a little eye of heaven, and sends away the spirits of darkness, and gives light to a cock, and calls up the lark to matins, and by and by gilds the fringes of a cloud, and peeps over the eastern hills, thrusting out his golden horns, like those which decked the brows of Moses, when he was forced to wear a veil, because he himself had seen the face of God; and still, while a man tells the story, the sun gets higher and higher, till he shows a fair face and a full light, and then he shines one whole day, and under a cloud often, and sometimes weeping great and little showers, and sets quickly." Every person accustomed to rural scenery will recognise not only the poetical beauty of this picture, but the accuracy of its combination and arrangement. For Taylor, whose pencil delighted for the most part in the brilliant effects of Italian landscapes, not unfrequently breathes over his delineations the quiet and changeful hues of our home scenery. The peeping of the sun over the eastern hills is hardly so vivid or picturesque as Shakspeare's representation of day, "standing tip-toe on the mountain top;" but the gilding of the cloud is a touch of peculiar sweetness. Henry More, a writer not dissimilar to Taylor in the enthusiasm of his character, or the fantastic graces of his imagination, has one exquisite thought in his usually rugged and uninteresting verses:

"Fresh varnished groves, tall hills, and *gilded clouds*
Arching an eyelid for the glowing morn;
Fair clustered buildings, which our sight so crowds
At distance, with high spires to heaven upborne,
Vast plains with lowly cottages forlorn,
Rounded about with the low wavering sky."

Taylor's sunrise wants nothing but a thick wood, or grove, to render it perfect; but we miss the vivid streams of glory which blaze along the waters, or glimmer through the trees of Claude. In all the pictures of Taylor, we may, however, notice the warm golden color which the pencil of Domenichino or of Rembrandt shed over eastern scenery.

From considering what appearance the prose of Taylor *might* have taken in a rhythmical dress, let us proceed to examine the aspect which it *has* assumed. We will select one of the most beautiful of his many exquisite metaphors:—"For so have I known a luxuriant vine swell into irregular twigs and bold excrescences, and spend itself in leaves and little rings, and afford but trifling clusters to the wine-press, and a faint return to his heart which longed to be refreshed with a full vintage; but when the lord of the vineyard had caused the dressers to cut the wilder plant and make it bleed, it grew temperate in its vain expense of useless leaves, and knotted into fair and juicy branches, and made account of that loss of blood by the return of fruit." Let us see how Southey has versified what he calls the Bishop's unimprovable language in a stanza of his oriental romance of Thalaba. The wanderer is sitting in the sun at the door of an aged dervise, who had offered him a shelter for the night, and thus endeavors to console him in his affliction:—

"Repine not, O my Son! the old man replied,
That heaven hath chastened thee. Behold this vine!
I found it a wild tree, whose wanton strength
    Had swoln into irregular twigs
      And bold excrescences,
And spent itself in leaves and little rings,
    So in the flourish of its wantonness
      Wasting the sap and strength
    That should have given forth fruit.
      But when I pruned the plant,
Then it grew temperate in its vain expense
Of useless leaves, and knotted, as thou see'st,
Into these full clear clusters, to repay
    The hand that wisely wounded it.
      Repine not, O my Son!
In wisdom and in mercy heaven inflicts
    Its painful remedies."   *Book VIII.*

The verse of the Laureate is, indeed, verse only to the eye; but how sweetly would these words have flowed in the majestic metre of Milton, or the simpler harmony of Wordsworth.

There is not any stanza in the Castle of Indolence more poetic in conception, or fervent in expression, than that in which Thomson pours out his love for nature, and his veneration for virtue:—

"I care not, Fortune, what you me deny;
  You cannot rob me of free Nature's grace,
You cannot shut the windows of the sky,
  Through which Aurora shows her brightening face.
You cannot bar my constant feet to trace
  The woods and lawns by living streams at eve.
Let health my nerves and finer fibres brace,
  And I their toys to the great children leave:
  Of fancy, reason, virtue, nought can me bereave.

It is curious to mark, in the following burst of Christian philosophy, how completely Taylor anticipates the sentiment of the amiable author of the Seasons, and expands it into a noble ode of thanksgiving. He had fallen upon evil tongues, and evil days, and drank the very dregs of sorrow; he had been persecuted, and tossed, and driven to and fro, by the tempests of political agitation; but, amid all the tumult and dissolution of the moral elements of society, he preserves the serenity of his mind unclouded. "I am fallen," he cried, "into the hands of publicans and sequestrators, and they have taken all from me. What now? Let me look about me! They have left me sun and moon, fire and water, a loving wife, and many friends to pity me, and some to relieve; and I can still discourse, and, unless I list, they have not taken away my merry countenance, and my cheerful spirits, and a good conscience; they have still left me the providence of God, and all the promises of the Gospel, and my religion, and my hopes of heaven, and my charity to them too. And still I sleep, and digest, and eat and drink; I read and meditate; I can walk in my neighbor's pleasant fields, and see the varieties of natural beauties, and delight in all that which God delights; that is, in virtue and wisdom, in the whole creation, and in God himself." It is very beautiful to behold the poet and the Christian, escaping from the surrounding gloom of an adverse fortune into the verdant solitudes, and the cheerful light of nature; and, while gazing upon all the resplendent works of heaven, to hear him exclaim, almost in the words of one who inherited his piety and his sensibility, though not his eloquence, "My Father made them all."*

Let it not be imagined that in Taylor, the imaginative predominated over the practical. Wisdom, indeed, in his writings, always shines with the raiment of beauty. But he pleases, only to improve. The syren sings, not to beguile into error, but into virtue. His description of the Christian character, in its maturest comeliness, may be adapted to his own genius. For although these flowers of poetry and the graceful sportings of fancy cannot but gratify his eye and delight his taste, yet he chooses to gather honey, and drink the dew of heaven, and feast his spirit on the manna; not lingering idly among the alluring sweetnesses which dwell at the gates of the intellectual senses, but laboring to extract from them the essence of a healing and a saving balm.† Coleridge affirmed that his works would be more beneficial to an English barrister than those of Demosthenes, Æschines, and Cicero, combined. What, then, ought to be their value to the Christian student! Even his controversial writings, with all the defects which the most microscopic investigation can discover, are, perhaps, unrivalled in the entire range of theological literature. No one, before or after him, has concentrated such affluence of learning, or poured out, in so abundant a measure, the wisdom of ages. The obscurest page brightens under his criticism. In particular, his refutation of the doctrine of transubstantiation is a splendid specimen of polemical disputation; full of subtlety, erudition, and the most piercing sagacity; although the spear of the enemy may find some weak joints in the armor. A few interesting, though occasionally shadowy and inconclusive, remarks upon the argument may be read in the third volume of Coleridge's Literary Remains. He has been charged with entertaining too exalted a view of human perfectibility. Read his Considerations upon Christ's Sermon on Humility, where, speaking of our own merits, he expressly pronounces them "nothing but the innumerable sins which we have added to what we have received. For we can call nothing ours, but such things as we are ashamed to own, and such things as are apt to ruin us. Every thing besides is the gift of God; and for a man to exalt himself thereon, is just as if a wall on which the sun reflects, should boast itself against another which stands in the shadow."

From a discourse by the Rev. Arthur A. Ross, embracing the civil and religious history of Rhode Island.

TRINITY CHURCH, NEWPORT.

Trinity Church, in Newport, was formed near the close of the 17th century. About the year 1698, the worship of God according to the rites of the Church of England, was commenced in Rhode Island. The name of the Rev. Mr. Lockyer appears as the first clergyman of the English Church, who performed divine service in Newport, though it is uncertain how long his ministry here was continued.

In 1702, a handsome church had been built, finished without and within, containing in all forty-six pews, thirty-six below, and ten in the gallery. The same year the churchwardens wrote to the Bishop of London, and to the Society for the Propagation of the Gospel in Foreign Parts, for aid "towards promoting their church." And in 1704, the Society in England appointed the Rev. James Honeyman their missionary here, who discharged the duties of his mission with great diligence and success, for nearly half a century.

In 1724, the Episcopal congregation in Newport had grown too numerous to be accommodated with seats in the old church, and it was proposed to erect a new one. The new building, which was erected the following year, and has since been lengthened, is the one now occupied by the congregation of Trinity Church, and is in excellent repair. The old church was given to the people of the town of Warwick, who had no church of their own.

For nearly two years, from the latter part of the year 1728, the Rev. Mr. Honeyman derived much valuable assistance from the celebrated Dr. Berkley, afterward Bishop of Cloyne, then residing on Rhode Island, a short distance from Newport. During his residence in this vicinity, Dean Berkley preached every Sabbath and aided the rector in his parochial duties. After he had returned to England, in the year 1733, he presented Mr. Honeyman's congregation with a fine-toned, excellent organ, which still retains its place in Trinity Church.

On the arrival of the organ, "at a vestry, held at Trinity Church, in Newport, on Monday, the 25th day of February, 1733, the Rev. Mr. Honeyman was desired to draw up a letter of thanks to the Rev. Mr. Dean Berkley, for his generous present of an organ to this church; and likewise a letter of thanks to Mr. Henry Newman, for his care about, and shipping the same, in order to be sent to England as soon as conveniently may be." And subsequently, "at a vestry held in Trinity Church, in Newport, on Friday, the 8th day of March, 1733," it was "voted that the letter of thanks to Mr. Dean Berkley, for his present of the organ to this church, and likewise the letter of thanks to Mr. Henry Newman, for his care and trouble in getting the same done, and shipping thereof, drawn up by the Rev. Mr. Honeyman, is approved of and signed in this vestry, and ordered to be sent home forthwith."

The same year, in the month of August following, the thanks of the vestry were returned to Jahleel Brenton, Esq., for his "generous donation" of the clock now in the tower of this church. In 1750, the Rev. Mr. Honeyman having departed this life, the Rev. Jeremiah Leaming, who had in the year 1748 been received as schoolmaster, catechist, and assistant minister, was requested to officiate as minister of Trinity Church, until the congregation could be supplied with a settled minister.

The Rev. Thomas Pollen arrived from England in May, 1754, having been appointed by the Society for Propagating the Gospel, their missionary for Trinity Church. He was, on his arrival, cordially welcomed by the congregation, who directed a letter of thanks to the society, for sending them a minister so satisfactory to them. The pastoral relation so conspicuously commenced, was, however, of no long duration. For some difficulties arising between himself and his flock, he decided to leave them in Nov. 1760, little more than six years from his first arrival at Newport.

Mr. Pollen was immediately succeeded by the Rev. Marmaduke Brown, being unanimously elected to officiate as minister of Trinity Church. A committee was appointed to write to the society in England, "desiring their favor in settling him as their missionary to them." On the 18th of January, 1762, it was voted that the "church might be enlarged to the eastward," provided that those gentlemen who were willing to undertake it, would give security to the church, that they would make the addition without its being any expense to the other members of the church. The church was accordingly enlarged, so as to admit of the erection of about thirty additional pews below, besides the corresponding ones in the galleries. The present steeple was built in 1768.

A successful application was made to the General Assembly of Rhode Island, in 1769, for an act of incorporation; and a "set of rules and regulations for the church," adopted "agreeable to the charter granted by the colony."

Mr. Brown continued his connexion with Trinity Church until his death, which took place on the 16th of March, 1771.

After the death of Mr. Brown, the attention of Trinity Church congregation was directed to the Rev. George Bisset, who had since the year 1767 been engaged as schoolmaster and assistant minister. They voted "that the Rev. Mr. Bisset be requested to officiate as minister of the church," "that a letter be written to the society, informing them of the death of their worthy minister, the late Rev. Mr. Brown, and soliciting the continuation of the mission," and "that the Rev. Mr. Bisset be recommended as a suitable person to succeed Mr. Brown and Mr. Honeyman." The Society for Propagating the Gospel in Foreign Parts, refusing to give any further salary to the minister of Trinity Church, his entire support devolved on the congregation, who, on the 28th of October, 1771, unanimously chose the Rev. Mr. Bisset for their minister.

May 11th, 1772, the Rev. Willard Wheeler was chosen assistant minister and schoolmaster; but not giving satisfaction with regard to his school, he was allowed to discontinue his services after the 8th of April, 1776.

After a vacancy of many years, occasioned by the removal of the Rev. Mr. Bisset, who left Newport with the British troops, in the unhappy period of the revolutionary war, a meeting of the Trinity Church congregation was held, August 27th, 1786, which resulted in the settlement of the Rev. James Sayre, of Fairfield, Conn., as their rector. Mr. Sayre's ministry, though of short duration in the church, appears from the number of baptisms recorded, and other parochial notices, to have been, for a time at least, very successful. But divisions arising in the congregation, it was brought to a close in a little more than two years, when the church was again vacant, until the 28th of December, 1789.

The Rev. William Smith, of St. Paul's Church, in Narragansett, at that time succeeded Mr. Sayre, as rector of Trinity Church. Had Mr. Smith's prudence been equal to his talents and learning, he might, with the Divine blessing, have been instrumental in healing the unhappy divisions among his people, and restoring the church to her former prosperity. The time, however, had not come for this church to arise from her depression, and put on the garments of glory and beauty. Mr. Smith's pastoral charge and residence in Newport terminated April 12th, 1797: when having informed the congregation that he had accepted a call to the church at Norwalk, Conn., he embarked with his family, "to enter on his new charge."

If in consequence of the long vacancy and unfavorable changes in society, which had been occasioned by the American revolution, and the unprofitable dissensions which had still more recently occurred, the congregation of Trinity Church was in a divided and scattered condition toward the close of the year 1797, the year 1798 commenced under happier auspices, and proved, both to the church and their new rector, the commencement of a "series of years of mutual satisfaction, comfort, and joy." It was on Sunday, the 7th day of January, 1798, that the Rev. Theodore Dehon, afterward Bishop of the Protestant Episcopal Church in South Carolina, preached his first sermon in Trinity Church, after he had accepted the office of rector.

Mr. Dehon, a native of Boston, and a graduate of Harvard University, had a few days before completed his 21st year; and so favorable was the impression made by his first discourse, "upon commencing the duties of his ministry," that the vestry unanimously requested "the favor of a copy thereof for the press." By the prudent, judicious, and conciliating conduct of the rector, the differences and misunderstandings which had so long existed in the church, were entirely removed. The people became united, and the harmony of the congregation was never again interrupted while he remained among them. Mr. Dehon was occasionally assisted in the duties of the ministry, 1st, by the Rev. Abraham Bronson; 2d, by the Rev. Clement Merriam; 3d, by the Rev. John Ward, which last reverend gentleman also taught the Trinity Church school.

Mr. Dehon continued in charge of Trinity Church about twelve years, during which time the parsonage house was repaired and enlarged, the church school-house was erected, and the vestry room was built at the north east corner of the church. The piety, talents, and eloquence of this truly Christian minister, his undiminished popularity, and the flourishing state of his congregation, led to repeated calls from other churches. And in the winter of 1809–10, to the deep regret of his flock at Newport, Dr. Dehon resigned the charge of their church, and accepted the rectorship of St. Michael's Church, in Charleston, South Carolina.

Trinity Church being again without a rector, the committee appointed wrote to the Rt. Rev. Dr. Jarvis, Bishop of Connecticut, who recommended the Rev. Salmon Wheaton, then assistant minister of Trinity Church, New Haven, as a suitable person to fill the vacancy occasioned by the resignation of the Rev. Dr. Dehon; and in July, 1810, he was unanimously chosen rector of Trinity Church in Newport, but was prevented by his engagements at New Haven from entering upon the duties of his office until late in the month of October following. Mr. Wheaton was from Litchfield county, in Connecticut, and had five years before graduated at Yale College, New Haven. He happily succeeded in reconciling some difficulties which had arisen among the congregation, while they had no rector; and harmony being restored, the church continued to enjoy its accustomed prosperity. Measures were immediately taken to establish a "permanent fund for the better support of Trinity Church," which by subscriptions, donations, and legacies, in a few years amounted to ten thousand dollars.

The annual income from this fund has since been applied according to its original intention. Meetings of the vestry, for transacting the business of the church, have been held monthly. The buildings belonging to the corporation have been kept in good repair, and order and regularity have generally prevailed. The congregation, though constantly subjected to frequent losses, by the removal of many of its valuable members from Newport, gradually increased; numbers were added by baptism, and many were admitted to the holy communion.

In 1833, the Episcopalians had become so numerous in Newport, that it was by some thought advisable to attempt the establishment of a second Episcopal church, which was shortly after commenced. Trinity Church formed the nucleus of the new congregation—nearly thirty families and a still larger number of communicants. She has in a measure recovered from the loss thus sustained, by the accession of other families, and by the addition of other members to the communion. This church is still under the pastoral care of the Rev. Dr. Wheaton.

From the British Critic.

SOCIAL INFLUENCE OF CHRISTIANITY.

It would require volumes to enumerate the effects of Christianity on liberty, and on civilization, and the improvement of men and nations; all the elements of society are derived from it; the progressive advancement made since the fall of the Roman empire has Christianity for its basis or centre. It is the moving spirit which presides over every event, and directs its influence on the future. Let us not then expect to find true philosophy unassociated with Christianity; or at least let us acknowledge its sublime principles, as the germs of the progress of the human intellect in the arts, the sciences, and in industry; principles which the Christian Church has through a series of ages infused into the whole of our intellectual nature. What *chefs d'œuvre* of art has Christianity given birth to! What deep and powerful feelings has it raised in the imagination of the artist! Michael Angelo felt in his inmost soul the immensity of Deity, when his mighty genius displayed itself in the magnificent structure of St. Peter's; Raphael has shed rays of divine lustre on the heads of his Madonnas. Correggio has thrown into his canvass a flood of celestial light and beauty in the heads of his angels, and the countenances of his Virgins. Those sublime and majestic strains which were poured forth by Handel, Pergolesi, Haydn, Mozart, and Cherubini, owe their existence to the same inspiring cause. Had not their souls been filled with divine ideas and Christian sentiments, their music would not have been what it is, capable of elevating the heart and conveying to the soul those secret raptures which raise it to the contemplation of its God. Sacred music is both edifying and consolatory. It withdraws the thoughts from this world of misery and suffering, and transports us to a higher sphere. It produces a holy abstraction from earthly things, and raises our ideas to a celestial abode. It is to the same high and exalted feelings which have been engendered by Christianity that we owe those beautiful and splendid edifices, the cathedrals of Europe, which are suspended over our cities, and are the visible types of our religion, resembling it at once by their vastness and simplicity of design, and their minuteness and complexity of detail. How grand are the effects of that brilliant variety of colors displayed in their casements; through whose variegated panes the radiance of the sun produces a bright assemblage of rubies, emeralds, and starry wheels, which appear to revolve like those of the car of Elijah. In these majestic temples of the fourteenth century, the mind of man finds space to dilate itself; and in contemplating the lofty nave, his thoughts soar upwards and ascend to heaven. Where are there to be found structures of similar character, and so fitted for duration, among the master-pieces of antiquity? These churches with their low pillars, secluded aisles, and dark masses of stone, have an air of mystery, grandeur and solemnity, which is vainly sought for in the finest edifices of more modern eras.

Those men of the olden time arranged the stone, handled the pencil and the pen with the fervor of religious feeling; their devotion aided their work; their verses dropped piously and simply from the lips, like the beads of a rosary. Christianity pervaded the air in those days, and was inhaled with the breath of life.* One species of production was wanting, even during the most religious eras, and that is, a history of the advancement of Christian knowledge, in a style as exalted as its subject. The chroniclers of the middle ages existed under the influence of the Latin authors. Sallust, Tacitus, and especially Livy, were the guides they imitated. Bossuet produced a voluminous work upon the sacred history of antiquity, but he touched upon that of modern times in a very superficial manner. The advent of Christ was not only an act of the divine nature, it was also a most important link in the chain of human events. If we take the world as it was under the dominion of the Romans, we find traditionary facts distorted by error and corruption If we contemplate the forests and steppes of the north, menacing the incursion of an overwhelming torrent of barbarians, and the brutal and selfish ignorance of the multitude, brought into contact with the misguided errors of Rome—what would have been the result? An endless perpetuity and increase of ignorance and blindness, terminating in utter darkness.

PICTURE OF JERUSALEM.

Jerusalem is the ancient parent of other cites, both in the eastern and western world, the great theatre of past events, and though now mute and solitary, is perhaps prophetic of the future by the tokens with which she is now marked. To see her is to hear her. But let us enter her walls. Here stands the gate of Bethlehem; a few steps from it may be seen a broken and tottering tower, once the tower of David, the poet king, the writer of the Psalms; he, who in the height of glory and of power, sighed forth the Miserere. Further on in a narrow and ill-paved street, on a rising ground, the foot strikes against a broken capital, which had been placed there to mark the spot where Veronica, a compassionate woman, stood to cast perfumes and flowers on the head of Christ, when fainting under the burden of his cross. The column to which this capital belonged is still standing in an angle between the two gates, and is said to be the same to which the Son of Man was bound, like a criminal to the stake, when he yielded his quivering members to the scourge. We stand then in that sorrowful road, between the summit of Golgotha, where all was accomplished, and the bitter cup of wo was drained to the dregs, and the valley of Jehosaphat, where it is imagined by some the final judgement will be rendered. Let us pass the second gate, where are to be seen a mendicant and a woman in antique drapery, bearing on her head an earthen vessel, resembling that which Rebecca presented to Eleazar, the ambassador of Abraham, when she drew water from the well of Siloam. On the right stands a house which is said to have been that of the luxurious Dives; and the left, that of Lazarus; in front is a gallery from the top of which were pronounced the words, *Ecce Homo*. It stands upon an arcade thrown across the street to serve as a communication from the palace of Pilate to the ancient prisons of Jerusalem, in which Jesus was confined, and which are now only a heap of ruins. The habitation of Pilate is still the residence of the governor of Jerusalem; it has lost only its principal staircase, *la scala sancta*, which was descended by the Redeemer, in his way to the place of crucifixion, and which, transported to Rome in the time of Sextus, was placed in a chapel adjoining St John of Lateran. From a remote chamber, which must be entered stealthily, in order to elude the vigilance of the janizaries, may be discerned Mount Calvary and the holy sepulchre enclosed within the ruins of a church surmounted by two domes. What was styled the Temple of Solomon, is now ruined, destroyed, overthrown. The Jews have never been able to restore it since it was prostrated before the cross: but on its imperishable base (within a space which is entered by six porticoes,) stands the magnificent mosque of Omar, venerated by all Mussulmans. This elegant building, painted in green and gold, surrounded by a white wall, which is pierced at intervals by light and graceful arcades, is one of the most beautiful modern edifices of the East. It leads to the valley of Jehosaphat, where Judaism humbly keeps its place among the tombs. The synagogue is hidden, but the memorials of those Israelites who came from far countries, to take their last rest in the valley of judgment, give irresistible evidence of their dying faith. Jacob still causes his bones to be borne to the land of his fathers!

A little further onwards is the pool of Bethesda, celebrated for its efficacy in paralytic affections; and leaving the city by the gate of St. Stephen, a short path conducts the traveller to the Mount of Olives, and the Garden of Gethsemane, at the foot of the valley of Jehosaphat, and on the sandy bed of the dried up brook Cedron. Here he will find, among the wells of Neomi, the tomb of Absalom and the field of Aceldama.—*Ibid.*

COMMUNICATIONS.

For the Churchman.

DOMESTIC AND FOREIGN MISSIONS.

Why cannot some of the Domestic Missionaries be placed, especially those near the frontiers, on the same footing with Foreign Missionaries?

This interrogatory in Bishop Kemper's recent report to the Board of Missions, met my eye about the same time that it fell on the communication of "A Layman," in your paper of July 7. The suggestion, together with that communication, woke up in my mind a train of serious thought. Will you allow me, Mr. Editor, to present to the friends of missions, through your paper, some of my reflections upon it, hastily sketched.

I have been, Sir, for several years resident "near the frontiers," and for a portion of that time a missionary. During this period my mind has been frequently drawn to the subject of the best means for extending the Church, the institutions of which, I do not hesitate to say, are as much needed in many parts of the western valley, as they can be among any body of Heathen or others in the whole earth. I speak with reference to the larger portion of our newly-settled districts. If people who are without religion altogether, as some of them are, need it; if people who call themselves Christians, yet are ignorant of the first principles of the Gospel, need it; if people, among whom the most absurd theories and notions of religion are diligently diffused, need it; if, as is continually boasted, our own Church is most apostolic, and best adapted for all conditions of men; and if it is desirable that she should grow in strength and grace,—then is there need, in the lowest estimate we can make of her duty, that she should brace herself to the work, and do a hundredfold more than has yet been done.

At present, no one acquainted with the state of things "near the frontiers," can deny, that *we are greatly in the rear of all Protestant denominations, in our efforts to extend our Church.* It is painful to be obliged to make such an assertion as this, but it is certainly a notorious fact. Our Church is *far behind* all others in its missions and progress in the great west. The Methodists, Baptists, and Presbyterians are far in our front, and are gathering to themselves a multitude of the children of our own altars, who, distant from their native homes, where they had been taught the value of religious ordinances, are not willing, often from the force of early instruction are conscientiously unable, to live altogether without religion, and therefore fall in with some of the sects around them. Connexions and attachments are thus formed, which when they subsequently have opportunity, they cannot bring themselves to break, even to renew their connexion with the Church of their fathers and their youth. Hence many are lost to us who would be valuable assistants to missionaries of our own Church. As far back as 1792 were the first steps taken by our Church for missions to the west, and yet, at this day, how little has been effected! Several of the clerical members of that Convention had themselves been missionaries of the English Propagation Society, and several of the lay members were from parishes which had been formed and sustained by that society, and they therefore knew that *by missions must the Church be established, if at all, in the west.* But the Church was then poor, depressed, and perhaps struggling for existence, under the general poverty produced by the war of the Revolution; and nothing was done. All that has been done, has been the result of the few past years. In 1829, as appears from a published statement of the then Secretary of the Domestic and Foreign Missionary Society, there were in the whole west, north, and south, from the Lakes to the Gulf, exclusive of Ohio, then the only organized diocese, but twenty-two congregations, eight churches, and nineteen ministers. Certainly, there has been a considerable increase, both in efforts and results since that time; but yet, any one acquainted with that country must admit that the increase hitherto is not proportioned even to the actual increase of population. The west, at this time, must have nearly half of the whole population of the Union. Throughout the whole region, however, Episcopalians are scattered like "two or three berries on the topmost bough: four or five in the outmost fruitful branches thereof;" and yet perhaps are quite as numerous as they were in the colonies north of the Chesapeake, and afford quite as much encouragment to missions as those colonies did when the English Society began its missions among them. The results of that society's efforts are seen in the flourishing state of the Church, and in dioceses already calling for division in the field of its labors.

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* Cowper.

† See his sermon Of Growth in Grace. Part III.

* The predominant expression visible on all the productions of Paganism, is that of physical qualities, as more adapted to a society based upon animal powers. Thus the admirable *Venus* represented sensual love, corporeal beauty, and fertility of nature. The *Apollo* and *Bacchus* were likewise types of bodily endowments. *Diana with the Fawn*, and the *Gladiator*, were symbols of activity, *Jupiter* and *Hercules*, models of physical power. Modern art, on the contrary, has comprehended, felt, and expressed the more intellectual and spiritual elements of human nature.

That society, as far as I can gather from some of its publications now before me, did not make any requisition upon the people, to whom they sent missionaries, to contribute to their support. They were satisfied if they were allowed fields in which to labor, and the people showed a willingness to be benefited by their ministry. They insisted indeed that a dwelling should be procured, and if their means allowed, a glebe should be set apart by the people of the station. *A most wise provision,* as many of our churches in the east can at this day testify, by the important aids they have hence derived towards their present prosperity.* The society furnished a salary, which, in the then scarcity of money, and low price of most of the necessaries of life, supplied the missionary with all the money which he needed. He had a home for his family free from all charges of rent or taxes; and his glebe, though perhaps but a small one, with the occasional manual assistance of his parishioners, supplied him with meat and bread. He was thus placed above the fear of creditors and of want. His condition was one of comparative comfort, and his heart and his head were free to labor for the spiritual welfare of his charge. No better evidence of this need be required, than that many of them lived to a great age, useful and respected to the last; and that their parishes were preserved through the troubles of the Revolution, in better condition generally, than those in the colonies where the Church was established by law. The practice of that society in Nova Scotia, as late as 1813, is here stated from a circular of that date: "The salary to each missionary from the society will be *two hundred pounds per annum,* free from all deductions. The income from the parishes is uncertain and variable; but the society generally require from the parishioners an engagement to supply the missionary with a house and glebe, and with other advantages when they can be obtained. The society is accustomed to advance, if it be necessary, half a year's salary to a missionary going abroad, and an allowance is made towards the charge of the voyage, of from *fifty pounds to one hundred pounds,* according to the size of his family. The society have also founded scholarships for students in divinity, with a salary of *fifty pounds per annum* to each, with a preference to the sons of missionaries."

Whether this practice is still continued I am unable to say; but certainly it must be allowed that this society is careful to remove from their missionaries all those causes of care which result from incompetent means to meet family wants. How ought a missionary thus sent into the white fields give his heart to the work of saving souls! And how reasonably may it be expected of him that the work of God should prosper in his hands!

Our own society, as has been remarked by a "A Layman," in his communication above referred to, acts upon this principle in relation to its foreign missionaries. They are sent out without "any lingering doubt remaining on their minds as to the adequacy of their support." They "were fully assured on that important point." To have omitted this "would have most effectually prevented them from engaging in the service of the society." And I ask, with him, "In point of principle, where is the difference between those foreign and these domestic missionaries?" Are they not both entitled to the same measure of justice and fair dealing at the hands of the society?" And I agree with him, that "*the great and vital interests of religion and the Church are hazarded* by this parsimonious course, to an extent which should alarm every friend to the further progress of these interests in the newer regions of our country." With myself, this opinion is the result of an experience produced by several years' residence and service in the remote west.

I must admit, however, that some discrimination may perhaps be necessary. There are stations in which, from the number of Episcopalians already settled, and their common feeling and desire for the establishment of the Church among them; or from their having the occasional services of some missionary or other minister settled near them, a flock having been gathered, and made to form an estimate of the value of the ministrations of the Church; or from other analogous causes, a readiness to contribute to the support of a missionary having been manifested, partial aid only may be required. But such stations in the west and near the frontiers are certainly few. In the organized dioceses, the bishops may often stir up the minds of people in locations which they visit, to aid in the support of missionaries. In such cases a partial salary, equal in most instances to at least *half a support,* might be sufficient. But it may reasonably be doubted whether most of the *present* stations of our society can fairly be brought within these exceptions. Neither will even these cases admit of being reduced to a common standard. In the west generally expenses of subsistence have largely increased of late years; and in the southwest generally they are now as great as in the city of New York itself, if I may judge from common report and newspaper statements of the prices in that city. There are many parishes at the east in which clergymen live contentedly upon *five hundred dollars to seven hundred dollars per annum,* who could not live *as well* in the southwest for *more than double* the amount; and the expenses of bringing up a family of children in the southwest are in a ratio much above even that. *Salaries of missionaries, whether entire or partial, should in all cases be graduated to the expenses of the particular location.*

But it is greatly to be feared that locations where a portion of the support of a missionary can be confidently relied on, or may be even expected at the commencement of a mission, are comparatively very few. Here and there, "like angel visits, few and far between," such stations may be found on that wide expanse of more than half the geographical surface of our country. At present the whole number of missionaries in that vast region, which now contains some six or seven millions, and which within fifty years will contain at least twenty millions of human souls, would be thought inadequate to the wants of either New York or Pennsylvania, if offered to these dioceses in exchange for their present missionaries! Allowing, however, that these missionaries and their stations are sufficiently provided for, there is yet very much land to be possessed, and by whom or how is it to be occupied? It is a question of vast importance to the interests of religion and the Church. Most deeply do I feel it to be so; and so, I am certain, does many a one who dwells there. Dark and gloomy forebodings have at times filled my mind, and kept me dumb on this subject. The magnitude of the work, the feebleness of the means hitherto brought into action, the want of devoted apostolic men, the apathy of the whole Church, the thousand difficulties in the way, have almost made me doubt whether the great Head of the Church deemed us worthy of being his instruments for the spread of the Church; and whether it is not to be left to a holier and a more self-denying generation to be the messengers of his will to this people.

By whom, then, I repeat the question, *is the remainder of this land to be occupied?* The question is already, I fear, receiving its answer. Rapid indeed must be the pace of our Board of Missions, if, having but just now set their feet beyond the Mississippi, they hope to overtake those who are already at the foot of the Rocky Mountains! Presbyteries, and Baptist, and Methodist Conferences are already organized from Lake Superior to the Texian shores of the Gulf of Mexico, while we have but some six or eight *partially* supported missionaries on the east bank of that great river,—which courses through the whole breadth of our continent, supplying an almost boundless navigation—and but one or two beyond it. Are the ministers of our Church *not* required to go into all the world and preach the Gospel to every creature?" Are they *not* required to seek for Christ's sheep who are dispersed abroad? Where are they that should do it? Some few there are doubtless who are ready. The missionary bishop tells us that he has lately ascertained that some missionaries can be obtained for his district; "men too, of the right stamp; men who have had experience, and counted the cost of the work; but who have families to support. Enable me to say to them, come, and neither you nor yours shall *suffer from want* for three or four years, and our ranks will soon increase. I ask for them and for myself but *the necessaries of life. Why cannot some of the domestic missionaries be placed, especially those near the frontiers, on the same footing as foreign missionaries?*"

Has the Church ever heard so striking an appeal as this? And can such an appeal be without effect? He only asks that missionaries "of the right stamp," who are ready to go into this wide and desolate field, to build up the Church of God, and bring many sons and daughters to glory, shall be protected *from want,* and furnished with *the necessaries of life,* for three or four years; that in fact they may, like some others already sent among strangers and aliens, depend upon the *Church's Board of Missions* for their daily bread!

And why should they not? why should not this dependence be allowed them? Does any one suppose that the wants and privations of our remote western missionaries are not as great, in many instances, as any which our foreign missionaries have to encounter? Do the foreign missionaries forsake home and friends, and the comforts of society, and accustomed means and sources of support, to dwell in distant countries, among strangers, and perhaps in unhealthy climates? And may not these things be predicated also of some, at least, of our southern and western missionaries? Most certainly they may. And if the one class can obtain a hold, almost romantic, upon the affections and liberal contributions of portions of the Church, why may not the other? What is the difference in principle between going directly to the acknowledged heathen, and to those who, though not called heathen, are yet without religion, need it as much, and perhaps are as ready to receive it? or, between going on missions to Greeks and Nestorians, men who have corrupted the faith across the ocean, or the children of our own altars, scattered through our distant territories, and famishing for the bread of life? Is the advantage indeed so entirely on the foreign side? I declare to you, Sir, my belief, formed on personal observation, that the cares and privations of some of our domestic missionaries are greater than any of which I have yet heard as befalling any of our foreign missionaries. How much, Sir, is *implied* in that rule of our Domestic Committee, which forbids missionaries from drawing for their salaries until *after* the service has been rendered! Is it not based upon the apprehension that the *necessities* of the missionary may induce him to draw at an earlier date? And will not the promptitude with which the drafts occasionally reach the treasurer, show that they have been actually drawn in anticipation, in favor most probably of some creditor, to whom payment could no longer be delayed? Is not this, indeed, and the cares which are implied by it, *naturally* to be expected in their lot? They are sent to some station which holds out encouragement to the committee, that it will do its part in sustaining a missionary. This, I believe, is an indispensable condition to an appointment with the committee. The missionary, in faith and trust in God, goes to his station. He cannot be long on the spot before, in furnishing the necessary supplies for his family or himself, he feels obliged to ask the people of his charge what means besides the missionary stipend he is to have for his support. The promises in reply may be liberal, and equal to his wishes; but they are, in new stations, generally made by a few individuals, while these, necessarily perhaps, depend on others for their means to fulfil them. He soon finds, however, what is a common want on our borders, that he cannot have the free or exclusive use of a suitable place for the worship of God, and is compelled to urge the building of a church while his congregation is yet in a condition of infant feebleness. And then come frequent calls for money, upon a few people, many of whom, perhaps, have but recently removed within his sphere from some distant place, in the hope of increasing their resources, and who frequently find it difficult to obtain enough money to meet their own private obligations. Those who take *much* interest in the matter are perhaps as two or three in number, and unequal to bear the burthen alone; and thus it may happen, and sometimes it surely does happen, that the missionary, compelled to choose between abandoning his work, or submitting to live upon the narrowest possible means, chooses the latter, for conscience' sake, and while his people are burthened, confines his hopes of support to the missionary stipend and such small additional aid as may come to his hands. What cares press upon his mind, and how painful may be his struggles, no one but himself may know. And then as to *climate:* have our domestic missionaries no difficulties on that score? How many of those who, in the last fifteen years, have been sent to the southwest, have been able to stand the climate of that region? Of the very small number of clergymen which we have had at any time there, *Pilmore, Porter, Avery, Bowman, and Wright* have sunk under its influence into *premature* graves; † and others have felt themselves compelled to retire from that field, by appalling fears of its power, perhaps with constitutions already enfeebled. As yet, however, no painful tidings of death, from any cause, among our foreign missionaries, have been received; and I have heard of but one whose diminished health has obliged him to retire. Add to these the anxieties which peculiarly beset the recent location of a missionary among strangers, in the west, the frequent want of sympathy in his labors, the opposition of the numerous sectaries, and of them that are without, and we may easily understand that the domestic missionary has few, if any, advantages over the foreign.

I say not these things, however, to discourage any one from entering on the work of a pioneer missionary. God forbid! My own heart and hands have been too long engaged in it to endeavor to bring reproach upon it. My object is to exalt it, if possible, to *higher estimation;* to cause it to be better appreciated and more valued on all sides; to induce devoted men, who will deem a work more desirable for its difficulties than for its ease, to enter upon it; and to lead the friends of missions in our Church to form more correct opinions of the labors of domestic missionaries, and thence to *increase largely* their exertions and contributions for the missionary cause. Neither let me be supposed to be unfriendly to *foreign* missions. I have ever thought that the cause was not divided, but *one.* The field is the world; and wherever Christian missionaries are needed, and they are willing to go, and the Church has means for sustaining them, let them be sent.

But assuredly, if we expect the extension of our Church through the length and breadth of our own land, *more must be done for domestic missions. Every town and village in the west* should be a missionary station. Our missionaries should be greatly increased in number. They should be, moreover, as far as practicable, men of some experience, and always men of family; ‡ and *the Board of Missions should guarantee,* except in very favorable locations, *their full support.*||

And now, will not our brethren in Christian *New England and New York* respond to this appeal for their own children—bone of their bone and flesh of their flesh—who are pouring like an overwhelming sea into the vast northwest? Will not they of *Maryland and Virginia,* and the *Carolinas,* while they compassionate the children of a corrupt faith in Greece, or the more corrupt heathen of China, remember their own children, forming almost the entire population of the southwest—loving not *those* less than they now do, yet loving *these* of their own blood *the more,* GIVE; ay, GIVE CHEERFULLY—for God *loveth a cheerful giver*—that *their own sons and daughters* shall not pine in a darkness growing unto heathenism? that they may not forget the God who made them, the Saviour who redeemed them, the Spirit who would sanctify them; but receiving Christ Jesus the Lord, *may walk in him, be rooted and built up in him, and be established in the faith!*

A Southwestern Missionary.

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* A similar requisition in each of our western missions would be attended with the best results. Perhaps one of the heaviest expenses of a missionary is house-rent, and he is often obliged to put up with a building of the most inferior and uncomfortable kind.

† These, however, were not all missionaries.

‡ Men of experience will not only be more useful, but also more acceptable. Men of family will receive more decided encouragement. Throughout the west there is a general disposition to view a respectable family as an accession to society, while the character of the population of single men is so entirely transient, that an unmarried clergyman must expect to feel the effects of doubts as to whether his interests will induce him to remain among them at his station, if, as the phrase is, he can better himself elsewhere. Young men, moreover, are in general less ready to adapt themselves to the peculiar state of society, and the marked difference in many respects between it and society at the east.

§ This might be arranged in some such mode as the following. Let the missionary be sent to the proposed station with the promise that he shall be fully supported; that he "shall not suffer from want;" that "he shall have the necessaries of life." As expenses differ throughout the west so materially that no common standard can be made, let the missionary on reaching the ground report to the committee the prices of *the leading articles* of subsistence according to a list to be furnished him. Let this report be also signed by two or three leading persons of his charge, that its correctness may not depend upon mere estimation. Let these prices be compared with those of the same articles at New York, where the committee reside. Let the missionary also report what, in the estimation of the same persons who sign as above, will be the lowest amount at which his family can be comfortably supported, and then let the committee assign to him a specific salary, to be paid quarterly, on his quarterly report being received. Let him also be required to state in his quarterly report what amount has been paid him towards his support by his parishioners during the quarter; and to diminish his draft by that amount. In the second or third year he may be required to ask from each of his parishioners a subscription to the society for aiding *them* in his support, unless they then prefer to support him themselves.

For the Churchman.

Mr. Editor,—Your correspondent "R." moots the question, whether a deacon, in virtue of the license of the bishop who ordains him, is empowered to preach any where but in the diocese of that bishop. I will endeavor to answer him.

The very language of the form used in delivering the New Testament decides the matter. "Take thou authority to read the Gospel *in the Church of* God, and to preach the same" —where? "in the Church of God," of course, if not otherwise declared: and 'otherwise' is *not* declared. Therefore, a deacon, when licensed to preach by the ordaining or any other bishop, has "authority to preach the Gospel" "in the Church of God."

By the words "the bishop himself," is meant—the first bishop who licenses him; for it may happen that the ordaining bishop omits or refuses to do so, or the deacon may not wish to be licensed for the present. The words import also—by none but a bishop.

If the license be void out of the diocese of the bishop granting it, as "R." contends, what is to be done in the following cases?

1. When a deacon from Ohio or Michigan reaches Buffalo on Saturday, and spends Sunday there, and is asked, and able and inclined to preach; the bishop being in the city of New-York.

2. When a deacon goes to settle in a diocese without a bishop; none but a "bishop himself" being competent to license him.

3. When a bishop dies, and his diocese is vacant; for if the deacon's license becomes void by his going beyond or from the Episcopal authority of the diocese in which it was granted, it should be equally void when there is no Episcopal authority there; as in the case of Maryland, just at present, before Bishop Kemper accepts his appointment. What will result from "R.'s" theory in such cases?

Usage, I believe unvarying usage in our Church, is evidence how this matter is understood. When I was ordained a deacon, by a very eminent bishop, I was licensed to preach the Gospel in the Church of God. And I have never heard of a case in which a deacon was required to obtain a second license. If such an example has occurred, which I altogether doubt, it must have been very recently, and so cannot be held to contradict the usage of our Church.

There is no more invasion of Episcopal prerogative in a bishop's licensiug a deacon to preach within the jurisdiction of another bishop, than in his ordaining a presbyter to do the same. And as to the right to withdraw the license from a deacon, it lies first in the bishop who gives it, and successively in the several bishops to whom he may be transferred. If he be transferred to a diocese without a bishop, the right to revoke the license remains with his last diocesan, till he gets another; this reservation arising out of the nature of the grant.

August 18. Diaconus Olim.

To the Editor of the Churchman.

Sir,—Permit me to call upon you for the reasons why that I, and those of my little flock who take your valuable paper, have not been regularly furnished with it. Many numbers have not come to hand at all, and others we do not see for three and four weeks; whereas we should receive them in ten days at farthest.

From our cordial approval of the course you have taken in your editorial career since our acquaintance with your journal, as well as our approbation of your uncompromising maintainance of the doctrines and principles of the Church, we feel the more concern in being regularly supplied. We therefore hope that you will see our wishes gratified in this particular; otherwise we shall not only lose the benefit of your paper, but our files of it will be more broken than they are at present.

We agree with you in your views of the salvability of the heathen, the *assertions* of the Recorder, unsupported by argument, to the contrary notwithstanding. I think, however, that those professors of the General Theological Seminary, who objected to some of your positions, should, in justice both to you and the Church of which they are such conspicuous officers, give their arguments, if they have any, against those particular positions. If there can be any substantial reasons urged on the opposite side of the question, we wish to be convinced that the Church, whose views you have exhibited, has been in error, before we strike our colors. Presbyter.

Randolph, Tenn., July 30, 1838.

THE CHURCHMAN.

SATURDAY, AUGUST 25, 1838.

Primitive Model.—Uniformity in worship is a beautiful if not indeed an indispensable characteristic of the Church of Christ, and it seems both right and expedient that the same principle should be preserved in the structure of the edifices in which Christian worship is celebrated. This desirable object, however, can only be accomplished by reverting to first principles and conforming as far as practicable to the primitive model. Our excellent bishop has done much to promote this end by his public recommendation of the Cross, the holy symbol of Christian worship, as the proper ornament and indication of our churches; and still more of such a construction and arrangement of the interior of the chancel as will suggest the constant remembrance of the Christian Sacrifice.

Having lately had occasion to consult a friend on the latter particular we were favored in a private letter with the following luminous and valuable remarks—too valuable, we think, to be withheld from the public. To us they appear more comprehensive and satisfactory than any thing which we have yet seen on the subject. Should any of our readers, however, who approve of the general principles and of the object in view, differ from the writer as to the position of the pulpit or any other of the details, and be inclined to offer his suggestions for publication, it would give us pleasure to receive them.

"In the mean time I submit to you my ideas of the manner in which we ought in all things to imitate the primitive Church. In the first place, we ought like them to recur always to first principles and keep them steadily in view. And in the next place, these principles being safe, to let every thing else be regulated as convenience or necessity may direct.

As to first principles, the leading doctrine of the Bible is the atonement by our blessed Lord and Saviour Jesus Christ, and the leading act of discipline, the preservation of unity in the one communion and fellowship. In the construction of the ancient churches therefore the altar was the most conspicuous object, being elevated on a raised platform and approached by steps; and the bishop's seat was in the centre behind the altar, having the seats of the presbyters arranged on each side of him. The pulpits (ambones) were placed without the rails of the chancel, one on each side; but all such arrangements were varied according to convenience. All the old ritualists agree that as in public worship there are two distinct acts, the direct homage to God and the direct instruction to the people, so there are two distinct places for these several acts, the altar for the one and the pulpit for the other. The introduction of reading pews or desks at the Reformation was occasioned by the necessity of the case, the churches being so large that the congregations could not hear from the altar. It became customary therefore in England to have this pew placed under the pulpit, which as we have seen was on one side; and the priest confined himself to read the communion service only at the altar. The Lutherans have retained the old practice as far as my observation has extended, and all prayers are offered at the altar. I see no reason, where churches are small, for building these cumbrous reading desks.—Wherever they are placed in the chancel they usurp the place of the altar; and the latter becomes a mere appendage instead of being the great symbol of Christ crucified. The Lutherans, let me here remark, have always preserved the crucifix on the altar; and lately, in the union which the King of Prussia has sought to create between them and the Calvinists, the latter have admitted a naked cross to stand on the altar, though they objected to the crucifix.

In writing to you I ought not perhaps to have entered into all these remarks, but they were in some measure needed as preparatory to what I am about to add on the question how far we can bring our churches to the model of the ancient.

I take it that pews for the congregation are with us necessary. It is therefore inconvenient to have the pulpit on the side or any where excepting in the centre of vision. If placed before the altar it obstructs the view, and in fact violates the great principle I have first mentioned. Some way then must be devised to place it as a centre, and yet prevent its usurpation of that distinction which is due only to the altar. This I think may be accomplished by placing it against the wall as in St. Thomas' Church, and entering it from the vestry room. I would place it at such an elevation as to allow a door beneath from the vestry room into the chancel, and before that door I would place a screen, in front of which should stand the bishop's chair with a faldstool before it for him to kneel. In front of him, raised by a single broad step, should stand the altar, perfectly detached from all the surrounding objects, and sufficiently large and elevated to have the whole congregation witness every act of worship performed there. Seats for the clergy might be arranged against the wall on each side of the door leading from the vestry-room, in the manner of stalls in cathedrals and collegiate chapels."

Reading Room.—The Reading Room of Messrs. Sherman & Trevett has lately received an accession of foreign reviews, and is now furnished, we believe, with a larger supply of Church periodical literature than is elsewhere to be found. Among these are the Quarterly Review, the Christian Remembrancer, the Christian Observer, the British Magazine, the British Critic, and the Church of England Review, &c., &c. The beautiful description of Jeremy Taylor, on our first page, is from a valuable article on the Progress of Pulpit Eloquence, in the last number of the Church of England Quarterly Review.

Bishop Ives.—A friend in North Carolina writes, "I presume you have heard of the sad accident our Bishop Ives met with on his visitation among the mountains, in falling from his horse down a precipice on sharp rocks, fracturing two of his ribs, and what is more distressing, being obliged (although taken up for dead) to walk ten miles to a house, fainting four times on the way, which caused inflammation. I am happy to say he has nearly recovered, and is on his way towards the north. I spent yesterday with him and heard him preach."

Churchman's Almanac for 1839.—The publishers of the Churchman's Almanac respectfully announce to the public that this annual for 1839 is in press, and will be published on or near the first of September next. In the absence of the Rev. *Dr. Schroeder,* the editing has been placed under the charge of the Rev. *John W. Brown.* The secretaries of the following dioceses are respectfully requested to transmit immediately their lists of the clergy, and the statistical information usually contained in the Almanac, to the care of *Sherman & Trevett,* Protestant Episcopal Press, 142 Fulton street, New York,—Illinois, South Carolina, North Carolina, Pennsylvania, Vermont, Ohio, Tennessee, Michigan, Louisiana, Indiana, and Missouri.

The different Church periodicals throughout the Union, will confer a favor by copying the above.

The Ministry.—The following remarks of the Church of England Gazette on a speech delivered on some public occasion, shows the present state of opinion in Great Britain on the subject of the ministry. The supposition that the order of Presbyters is the channel through which the ministerial authority has been transmitted, seems no longer to attract attention; and the question agitated is, whether there be really any spiritual authority derived from the Head of the Church, which is not possessed by all Christians alike. That the office and authority of the ministry, if allowed to be divinely instituted, is based on the *Episcopal succession* is spoken of as "undeniable."

"The following is an extract from Sir Culling's speech:—

'I know it has been said that this society interferes with the operations of an institution *which is meant,* and which is by many conscientious persons *thought* to be calculated to diffuse the knowledge of the Gospel in our own country. They think it interferes with what they believe to be a great national blessing. But,' continues the baronet, 'if I have read the Scriptures aright, the Gospel was originally disseminated by those who already loved the Lord Jesus Christ, either at their own cost, or at the cost of those who sent them forth. If, in those times, the question could have been asked—"Is this man a minister, or is he improperly intruding himself into the ministerial functions?" the answer would have been—*Every man who preaches the Gospel is a minister by that very act.*" (cheers.) 'I hope that the time is not far distant when, they (Churchmen) will read their Bibles and study the prophecies, they will be able to see (poor blind creatures) *that a minister is a man who is able to preach the Gospel.*'

Of course the individual himself is to be the judge of his own *ability;* and then where is the use of the farce of a dissenting ordination? and where is the consistency of *The Congregational Union,* calling upon all who have received their *pretended orders* to be extremely cautious in laying their hands on candidates for their ministry? If there be a difference between ministers and people, as the Scriptures every where testify, that difference, not being natural like the Aaronic priesthood, must commence at some point, and be conferred by some person having authority to confer it; and this leads us at once to the doctrine of the apostolical succession; but if there be no difference, why, there is no difference; and this conclusion is just as fatal to the assumptions and pretensions of all the teachers of dissent as to the legitimate authority of God's clergy. And, for such a conclusion, dissenting teachers, who are little popes in their own way, are, we presume, not exactly prepared. But with all such remarks, which are now so common in the mouths of dissenters, we are extremely well pleased, because it shows to us that they feel the effects of the controversy, now becoming so general throughout the country, on the office and authority of the ministry, which is undeniably based on Episcopal succession. Scarcely a meeting of dissenters is now held where these matters are not combated, and there is scarcely a district in which they are not creating considerable interest.

The chairman, in the course of his egotistical speech, said that he had not attended any meeting of that description, in which he had not 'impressed upon the audience the importance of some *new great effort* for the evangelization of our own country,'—'something which shall bring Christians of all denominations together.' As Sir Culling deplores the ignorance of Churchmen, and wishes they would read their Bibles, perhaps he would condescend to show them where they will find any thing in that book about '*Christians of all denominations,*' for they there read, that in the apostles' days, to which Sir Culling and dissenters generally are so constantly referring, all the disciples '*continued steadfast in the apostles' doctrine and fellowship,*' which naturally conveys the idea of only *one* denomination."

St. Paul's College.—We are pleased to see this institution coming forward with matured plans and increased claims to the patronage of the public.—We have received the prospectus, and shall transfer from it to our next paper the outline of the principles on which the institution is organized.

Handsome Legacies.—The late *Miles R. Burke,* of this city, after making a most liberal provision for his surviving family, directed, by his will, that the balance of his estate should be equally divided between the Institution for the Blind, and the Orphan Asylum. By the acknowledgments published in our paper of this day, it will be perceived that these institutions have received *two thousand dollars each,* and we understand that when the estate is fully closed, there will be a much larger amount to be paid to them. No two objects could have been better selected. There was also a legacy of *three thousand dollars* to the Sunday school of St. Thomas' Church, of which church the testator was a member.

St. Mark's Church will be reopened for divine service on Sunday, the 26th instant.

To Correspondents.—"J. C." in our next.

"W. S. W." is received.

The notice of Bishop White in our next.

"A Subscriber" is received, but we fear that nothing which we could say would effect his object.

We would suggest to the writer of "Litany," whether his piece might not be retouched with advantage.

From the Episcopal Recorder.

LOAN OF CHURCHES.

Mr. Editor,—In the number of your paper for April 7th, of this year, there are some remarks that appear to be editorial, to which I would respectfully reply. From what I can gather in reading the piece, it would appear that a letter was written to the editor, in order to gain information on two points:—First, whether any "desecration" was "done to the house of God by the meeting" in it "of a temperance society;" and secondly, whether in "loaning of the building" for "the occasional occupancy of preachers of other denominations of Christians, there was not a concession in it which compromises" some "of our church principles." To both of these questions the reply is in the negative. I will give the language of the editorial remarks to prevent any misconstruction.

"We differ from him," (that is the warden of the church at Leesburgh,) "in his judgment upon the point in question, supposing that no desecration is done to the house of God by the meeting of a temperance society, or any other meeting, so much calculated to benefit and improve the condition of mankind. In regard to loaning the building for the occasional occupancy of preachers of other denominations of Christians, a refusal is taking entirely new ground in our Church. We see no concession in it which compromises any one of our church principles. We have been accustomed to witness it in all parts of our country; and we think the Church in Virginia, to whose ministers and services the houses of all denominations are open at every annual convention, should be the last to take this unnecessary, and, as we think, injurious ground upon this subject."

Permit me, in the first place, to state the reasons for which I reply to the above article.—The week previous to the appearing of that number of the Episcopal Recorder, a person authorized from the Methodist Society waited upon me, to ask the use of my church in the parish where I reside, for the purpose of holding in it one of their quarterly meetings, as the court-house in which they usually meet would be occupied by the court at that time. I might have put them off with a refusal, on the ground that as the Sunday for which they wanted it was Easter Sunday, and my regular Sunday for preaching in that church, I would use it myself, and according to established custom administer the communion on that day. But I chose rather to place a refusal on the ground of principle, and so prevent any further application. I did so; and after reading, and giving my construction of the canons to the person who waited upon me, he was satisfied that a refusal was in keeping with the spirit and letter of the canons and my vows of ordination. But to my mortification, in a few days after the piece appeared in the Recorder, which I have copied above, tending to denounce my course, as "taking entirely new ground in our Church," and as "unnecessary" and injurious.

With the first "part of the piece," that which relates to temperance societies, I have at present nothing to do. My design is to show that giving a "refusal" to "other denominations" who may ask for "the occasional occupancy of our churches," *is not* "taking entirely new ground in our Church," and that it is not "unnecessary," nor yet "injurious."

If you turn to the thirty-sixth of the general canons, you will find that the subject is a matter of ecclesiastical legislation, and that the canon is styled, "of the officiating of persons, not ministers of this Church," and that very wisely, both the "minister," "churchwardens," "vestrymen," and "trustees," are overruled by the canon in relation to such a liberty. Permit me to give you the language of the canon. "No person shall be permitted to officiate in any congregation of this Church without first producing the evidences of his being a minister thereof to the minister, or, in case of vacancy or absence, to the churchwardens, vestrymen, or trustees of the congregation." By "*officiating,*" I take the canon to mean, that he shall not occupy the church for the purpose of public religious instruction or exercises on a *single occasion.* It cannot be taken in any other sense, because it contemplates the possibility of a settled minister being in the parish and over the church. Mark the language—"without his first producing the evidences of his being a minister thereof *to the minister.*"

Nor can it mean that he is merely restricted from preaching to the congregation that statedly worship there; but may preach to a *different congregation* in the same building. For mark again the language—"No person shall be *permitted* to officiate in *any congregation* of this Church." Now if I loan my church for the occasional occupancy of preachers of other denominations of Christians, who is to warrant me that *my own* congregation will not attend? Have I any right to demand of them that they will not? Is it not highly probable that they will attend when it is so occupied? If so, is not both the spirit and letter of the canon against the "judgment" of the editor?

If my construction of the canon is right, then I would call the attention of those whose course has been different from my own—that is, in the instances where the editor has been "accustomed to witness it in all parts of our country," to a clause or two in the canons. In the xxxvith canon of the general canons, sect. 1st, "Every minister shall be liable to *presentment* and *trial* for," (among other things,) "violation of the constitution, or canons of the Church, or of the diocese to which he belongs." Let him read over also the vows of ordination, and the declaration to which he has subscribed.

The editor appears to justify it also upon the ground of its commonality. "We have been accustomed," he says, "to witness it in all parts of our country." But does *that* make it right? So long as the present canons remain in force, by which every clergyman in our Church should feel himself bound, I hesitate not to say, that those who loan their churches for such occasional occupancy, act in open violation of the canons and their vows of ordination. It is a matter therefore that they must settle between their own consciences and their God.

The fact that "the houses of all denominations are open" to the "ministers and services" of "the Church of Virginia," "at every annual convention," is alluded to as laying them under obligation to "be the last in taking this unnecessary, and, (as he thinks,) injurious ground upon the subject." Now it appears to me, that ooking that canon in the face, any thing less han a prompt refusal is a mere *affectation* of charity at the expense of Christian principle. For, however clergymen or the officers of the Church might feel disposed upon the ground of personal friendship and of favors received, to reciprocate a kindness of that nature, they should permit principle to govern them before any thing else.

Perhaps I may be told that it is *uncharitable* to refuse our churches where a similar favor has been granted to *us*. I reply, I know of no charity that obliges me to violate principles of duty and break vows of ordination. Permit me to ask what you mean by charity? Do you mean by it the acknowledging of every man's principles and opinions as being *right*, and your own wrong, and the *acting out* of that view? Just look at the subject for a moment. The Episcopal Church takes the stand, that "preachers of other denominations," not enjoying a regular or valid, that is, Episcopal ordination, shall be excluded from her pulpits. She thinks, moreover, that it is a thing of so much moment that she legislates upon the subject. Her clergy gain admission to the ranks of her ministry with the distinct knowledge of these facts.—And yet they will violate canons to which they have promised obedience and vows made in the solemn presence of GOD; forsooth, it will appear uncharitable to do otherwise—that is, if they were to act differently it might leave an impression upon the minds of their neighbors that there was some doubt about their neighbors being right; and lest the regulations of their own Church might seem to be "*unnecessary*," uncharitable, and "injurious." My definition of practical charity is, to give every man (who fairly challenges it) credit for honest conviction, and to claim the privilege of being considered honest in return. Charity, I humbly conceive, does not oblige me to sacrifice my honest convictions and sentiments to those of other men. And if a man should call me uncharitable because I will not acknowledge his views and sentiments as being right in points where I differ entirely from him, all the reply that I need make is, that adopting his views of charity, I have equal cause to complain of him for not acknowledging me to be in the right.

As to the "refusal" of the church building "for the occasional occupancy of preachers of other denominations of Christians" being "unnecessary," I beg leave to differ from the editor. We all know that, as Episcopalians, we have certain distinctive principles which make us such, and that "other denominations" have their denominational differences, which constitute their distinctive principles. Under such circumstances, would it not be best to preserve separate interests? My question is not—would it not be best to cut them off from all fraternal regard and Christian affection; but would it not be best to observe, and act upon the principle, (at least where previously marked out duty dictates,) "friendship without union?" I think that the editor will come to that conclusion when, like me, he shall have been twice locked out of a church, built unitedly by different denominations, and Episcopalians among the rest.

Again, as it regards "a refusal" of the building "for the occasional occupancy of preachers of other denominations of Christians" being "injurious ground," the only reply that need be made is, that he who judges so, sets his wisdom against the collected wisdom of the Church in her ecclesiastical councils. The Church, in her collected wisdom, has said that a refusal must be taken under certain circumstances. The point of difference then must be settled by settling the question, "*Who* knows best?"

Finally, I should not have noticed the article alluded to, were it not that I view it as a matter of justice which I owe to myself and others, to give publicity to the reasons and views which influenced me in refusing my church when asked for the loan of it by another denomination.—Nor would I have noticed it even then, but that some in reading the article thought that I had taken "unnecessary" and "injurious ground upon this subject." The principle maintained in that piece it is very likely will never affect the author of it one way or the other. But, although the author may never be solicited for the loan of his church by another denomination of Christians, he should remember that it is an evil of which the country clergy feel the difficulties, and the more so when in making a refusal, the language of what is considered our official organs is quoted against us.

Danville, June 5, 1838. A. LOUDERBACK.

ADDRESS OF BISHOP IVES TO THE CONVENTION OF THE DIOCESE OF NORTH CAROLINA, JUNE 7, 1838.

(Continued from page 91.)

From this place I proceeded to the northern cities, in pursuance of a request of our last convention, to collect funds in aid of the Episcopal School. Notwithstanding the pecuniary embarrassments in the city of New York, our brethren there evinced the strength of their zeal for the Church, and their deep sympathy with us in our difficulties, by a prompt and liberal contribution, and by the promise of further assistance at a more prosperous time. We are under special obligation to the zealous clergy of that city and to three or four godly laymen, for their personal efforts in our behalf. If any thing could ever reconcile the mind of your bishop to the unpleasant service of asking aid for his diocese, it would be the generous response of kind and brotherly feeling with which his application was met by New York Churchmen. Our friends in other cities, had time been allowed me to bring the subject properly before them, would, I doubt not, have shown the same kindness and liberality. As it was, numbers of them were not behind their brethren of New York.

On the 23d of November I returned to Raleigh, and on the 25th, 26th, and 27th of that month, attended a Convention of the Diocese there, specially called in reference to the embarrassed condition of the Episcopal School.—By the action of that body, as you know, the immediate necessities of the school were met, and its continuance and usefulness secured, so far as a Convention could secure them, to the Church.

Here I must be permitted to detain you, brethren, while I again urge upon your attention the *Episcopal School* of North Carolina. Churchmen abroad made acquainted with the circumstances in which we are placed, and called upon to contribute of their substance to sustain our hands, clearly perceive and fully appreciate the important bearing of this institution upon the interests of truth and righteousness in our diocese; while those of the clergy and laity among ourselves, who, from having given a long and laborious attention to this subject, have the best claim to be heard upon its merits, are unanimous in the opinion that it deserves the highest regard and most active support of every Churchman in the state,—a regard and support far greater than it has hitherto received. Aside from its importance to us as an instrument of providing our children with the best security against the pernicious influence of error, and thus of diffusing more widely among us the blessings of true religion, this institution manifestly offers the only means within our reach of securing to the diocese an efficient and adequate ministry. And here it may be made fully to meet our necessities; and without the contribution of another dollar to its *support*. Let the Church cancel the debt now due to the bank, furnish us with a small philosophical apparatus, and secure to us fifty pupils yearly, at the present reduced rate of 150 dollars each, and upon evidence furnished by an experiment already made, we feel authorized in becoming responsible for the interest of the Episcopal Fund, for the proper training of the pupils for creditable admission to any of our colleges, and furthermore for the constant support and due theological instruction of at least *six* candidates for holy orders. This statement, brethren, is not the extemporary expression of hasty and over-anxious zeal; it is the result of a deliberate and careful estimate founded upon facts. The matter has, by a sufficient test, been reduced to certainty. Thirty pupils, it has been found, will defray the expenses of the school with a competent rector and assistant. Any pupils over that number, therefore, will go to increase the ability of the school to sustain a theological department. *This* department can be so managed as really to return to the *classical* department more than an equivalent for all it receives. While exercising a wholesome, religious influence upon the institution, it may be made to supply an amount of labor in actual instruction and supervision, which could not easily be procured in any other way.

In respect to the means of theological instruction, I would remark, that while they fall short of what might be desired, they seem to be sufficient for our immediate wants, and for all the purposes of a useful theological education. Our libraries are adequate, and the resident clergy of the place, acting as a theological faculty in connexion with the school, would render the appointment of a salaried professor for the present unnecessary.

All we ask of you, brethren, in aid of this important enterprize, is to give us your patronage and your prayers; to do yourselves a benefit, and entrust to us the education of your sons. I say *we*,—by which I mean, those few of us upon whom the Church has seen fit to lay the burden of sustaining the institution, and the responsibility of every measure relating to its progress. Although our connexion with this matter really involves no greater obligation, no more solemn duty than that which at this moment rests upon every Churchman in the diocese; still we confess ourselves willing, with the expectation of no other reward than the approbation of our GOD, to bear both the burden and the responsibility, upon the simple and easy conditions I have mentioned. I will add no other argument than THIS,—and if you love your church, have any care for the welfare of the diocese, you will need no other. Withhold from us your sons, and you take from your bishop the last hope that cheers him as he contemplates the destitution of much of his charge, and the difficulties which hinder its sufficient and permanent supply. I repeat, dear brethren, and with increased conviction of its certainty, that our diocese can never flourish without the means of raising up a ministry within ourselves; and that the only means now open to us are to be realized in the successful maintenance of the Episcopal School.

The three months succeeding the special convention I passed at my residence in Raleigh, officiating in Christ Church some part of every Sunday but *one*, which I spent at our university—preaching in the morning at the college chapel, and in the evening at a small chapel in the village.

March 4th, I preached in Christ Church, Raleigh, and confirmed two persons.

On the 8th of that month, I started on my visitation to the churches in the low country.

Passed 10 days, from the 10th to the 20th, in the parish of St. John's Church, Fayetteville; preached 9 times to the white congregation, once to the colored, and confirmed 14 persons. The examination of the children in the Catechism was omitted in consequence of the inclemency of the weather. This parish is in a flourishing state. Its additions from surrounding communions and from other sources, have more than kept pace with its removals, which have not been few, while the evidences of its spiritual advancement have increased. No parish affords more cheering proof that "in simplicity and godly sincerity" its members "have their conversation in the world."

From the 22d to the 30th, was in St. James' parish, Wilmington; preached 8 times, examined the children in the Catechism, addressed them and their parents, and confirmed 7 persons. This congregation I found in its usual healthy state of advancement. The vestry have in view the erection of a new house of worship—a work greatly to be desired, because essentially connected with the increase and prosperity of the parish. I trust, therefore, that the congregation will evince their submission to the precept of CHRIST, "to seek *first* the kingdom of heaven," by suffering no projects for worldly aggrandizement to take precedence of this most important work.

(To be continued.)

SUMMARY.

The Church in Upper Canada.—A very interesting meeting was held at Horncastle, on Monday, the 28th May, in aid of the District Committee of the Society for the Propagation of the Gospel, with especial reference to the religious destitution in Upper Canada, which was attended by the Rev. William Bettridge, B. D., one of a deputation from the bishop and clergy of that province. Thomas Brailsford, Esq., was in the chair, surrounded by a large number of the neighboring clergy. Resolutions in reference to the objects of the society having been moved and seconded, and the concurrence of the Rev. Dr. Madely, vicar of Horncastle, in the objects of the meeting having been expressed on his behalf by the Rev. Dr. Smith, together with his regret that the state of his health prevented his attendance, the Rev. Mr. Bettridge addressed the meeting in a long speech, the eloquence of which, great as it was, is not so high a praise as the truly Christian spirit which pervaded all he said. At the conclusion of this speech it was resolved that a petition to the legislature should be prepared from the town and neighborhood of Horncastle, praying that the state of spiritual destitution in Upper Canada may be taken into consideration. The collection at the meeting amounted to £20 13s., in addition to the sum of £8 0s 10d collected at the Church on Sunday morning, after a sermon by the Rev. John Bowstead, M. A., rector of Greetham; and 13*l.* 4*s.* 4*d.*, also collected at the church on Sunday evening, after a sermon by the Rev. William Bettridge, B. D.; making together 41*l.* 18*s.* 2*d.*

Lincoln (*Eng.*) *Chronicle.*

Matrimony Extraordinary.—A few days ago, a couple, whose united ages amount to 140 years, was married at the Holy Trinity Church; after the ceremony, the bride, whose appearance bespoke very feeble health, as well as advanced years, informed the vicar that he had married her 20 years ago. "Indeed," replied the vicar. "Yes," rejoined the old dame, "and what is more remarkable, it was to the same man." It appeared that when she was about 40 years of age, she was deserted by her husband, and 10 years afterwards, not having heard any thing of him, married her present spouse, by whom she had several children; after which she heard of her first husband being still alive, and broke off her codnexion with her second; eventually she received information of the death of her first husband, and returned to the society of him whom she had married when she only supposed herself a widow, and they had since continued to live together: but not being satisfied as to the legality of their union, they had at length resolved to be again united by due course of law. More recently, at another church in this town, a youthful couple appeared at the hymeneal altar; and during the reading of the service, on the bridegroom producing the ring, the bride expectant was found to be in a *profound sleep.*

Hull (*England*) *Advertiser.*

We grieve to have to notice that Dr. Faussett, Margaret Professor, who is favorably known to the world by a volume of Bampton Lectures before he was Professor, and a sermon against Mr. Milman, has preached and published a sermon against Mr. Froude's Remains. We trust this ill-advised step will not plunge the university into a new controversy. It is indeed deplorable that at a time when our enemies are at our gates, Dr. Faussett without being able to point out one doctrine of our Articles or Prayer-book as infringed, should choose such a moment above all others for suddenly breaking silence in an attack on some of our Church's most devoted sons. No step more acceptable than his to Dissenters and Papists, Liberals and Destructives, can be conceived; and the more so as taken by a man who, however, he himself may draw subtle distinctions, is in *their* eyes quite as much a bigot and a formalist as those whom he attacks. At this time of day the word of no one man, unsupported either by argument or by appeal to authority, can stop the course of thought in the university, or deter inquiring minds from following the paths of Hooker, Andrews and Bull, or of their masters, Irenæus or Cyprian. It is understood that a letter is being addressed to him by Mr. Newman. Before our next number it is to be hoped this lamentable affair will be at an end.—*British Critic.*

Dr. Hook, of Leeds, has published a carefully considered tract on the Athanasian Creed; in which he has shown the coincidence between it and Scripture on the doctrines which it expounds. A controversy has arisen in his neighborhood about some of those points of doctrine which are now so generally under discussion. The Rev. Miles Jackson opened the controversy with an attack on Dr. Hook, on the ground that persons in Oxford had written tracts which Mr. Jackson considered Popish; and which Dr. Hook approved, so far as he considered them not Popish but Anglican. In an unassuming and effective pamphlet, Mr. Ward, of Leeds, has shown that the several propositions, gathered from the tracts by Mr. Jackson, in favor of baptismal regeneration, &c., &c., are all held by Bishop Jeremy Taylor, whom Mr. Jackson had spoken of as "a very Shakspeare in divinity," an authority "to which it would be fatal to stand conspicuously opposed." Mr. Poole has published a learned answer to the same charges, in which he clears up the misrepresentations and sophistry on which such statements are commonly based. From the same place has appeared an Appeal on the Doctrines of Sacramental Efficacy, Apostolical Succession, and Church and State, by a Dissenting minister named Ely. Of him we know nothing; but we are bound to state that he writes in a subdued and thoughtful spirit (though, of course, with most erroneous views of the Gospel,) and far surpasses any pamphlet on the same side which has proceeded from Churchmen.—*Ibid.*

Visitation.—The lord bishop of the diocese held his triennial visitation of the Collegiate Church, Manchester, on Thursday, 31st May. Prayers having been read by the Rev. Oswald Sergeant, M. A., one of the fellows, the Rev. —— Durnford, M. A., rector of Middleton, preached an eloquent and appropriate sermon, from the 4th chapter of the first epistle of St. Paul to Timothy, part of the 13th verse:—"Give attendance to reading, to exhortation, to doctrine." The clergy then assembled in the choir, and the bishop delivered an elaborate charge.

His lordship mentioned that within the last three years 59 new schools, containing 21,960 scholars had been raised, at an expense of £44,692, and brought into operation between Manchester and Preston, and that £10,670 of the sum had been contributed by the government. He had the gratification of stating, that in the important district that lies between the Ribble and the Mersey, there had been erected more than 50 new churches within the last three years. Thirty of these churches had received their ministers and congregations, and the remainder were in rapid progress towards completion. The neighboring county had exhibited the same spirit; in Mottram, where formerly was but one church, there were now four and another town was similarly situated. In the agricultural districts of Cheshire, twenty new chapels attested the anxiety of the landholders and their tenants to supply the wants which formerly had only to be remembered to be deplored. It was gratifying to find that the church was rapidly recovering the population in the only way in which she could reasonably expect to do so, that so many persons were engaged in assisting her, and that the sums which the erection of those churches had cost were almost wholly raised from private funds. In the county of Lancaster ample spiritual provision for the people could be made, if £100,000 were added to the funds in existence for erecting churches and supplying ministers.

Manchester (*Eng.*) *Courier.*

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Eleventh Sunday after Trinity, August 26, Fairfield, *Herkimer county*, ordination A. M., confirmation P. M.; 27, Little Falls, ordination A. M., confirmation P. M.

Twelfth Sunday after Trinity, September 2, Hallett's Cove, *Queens county*, ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 23, St. Michael's Church, *New York*.

Wednesday October 10, Granville, *Washington county*, ordination A. M., confirmation P. M.; 11, Whitehall, consecration A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.*—*Tompkins county. Eighth Sunday after Trinity, August 5, in Christ Church, South Danby, admitted the Rev. Humphrey Hollis, deacon, the missionary there and at Candor, Tioga county, to the priesthood. Morning prayer was read by the Rev. Bethel Judd, D. D., rector of St. John's Church, Ithaca, (who also presented the candidate) assisted by the Rev. Richard Smith, missionary at Hector and at Johnson's Settlement, Chemung county, who read the lessons; and the sermon preached by the bishop.

In the afternoon confirmed 4.

Tioga county. Monday, August 6, for the parish of St. Paul's Church, Owego, confirmed 9 in the Presbyterian church.

Chemung county. Tuesday, August 7, confirmed 15 in Trinity Church, Elmira.

Yates county. Wednesday, August 8, consecrated St. Mark's Church, Penn Yan. The instrument of donation was presented to the bishop, in the name of the vestry, by Mr. Abraham Dox, churchwarden, and read by the missionary there, the Rev. Edmund Embury. The sentence of consecration was read by the Rev. Lloyd Windsor, and the morning prayer by the Rev. William W. Bostwick, rector of St. James' Church, Hammondsport, and St. Thomas' Church, Bath, Steuben county, assisted by the Rev. Erastus Spalding, missionary at Vienna, Ontario county, and Sodus, Wayne county, who read the lessons, and the sermon preached by the bishop.

In the afternoon confirmed 7 in the same church.

Genesee county. Friday, August 10, consecrated St. Clement's Church, Wethersfield Springs. The instrument of donation was presented to the bishop, in behalf of the vestry, by Mr. Reuben Doolittle, churchwarden, and read by the Rev. James A. Bolles, rector of St. James' Church, Batavia. The sentence of consecration was read by the Rev. Henry S. Attwater, missionary at Mount Morris, Livingston county, and the morning prayer by the Rev. Orange Clark, D. D., rector of Grace Church, Rochester, assisted by the Rev. Kendrick Metcalf, rector of St. Mark's Church, Le Roy, who read the lessons; and the sermon preached by the bishop.

Niagara county. Lockport, Ninth Sunday after Trinity, August 12, consecrated Grace Church. The instrument of donation was presented to the bishop, in behalf of the vestry, by Mr. Hezekiah W. Scovill, churchwarden, and read by the missionary at the station, the Rev. George Denison. The sentence of consecration was read by the Rev. James O. Stokes, of Medina, Orleans county, and morning prayer by the Rev Burton H. Hickox, of Ohio, assisted by the Rev. William P. Page of Geneseo, Livingston county, who read the lessons; and the sermon preached by the bishop.

In the afternoon, confirmed 4 in the same church.

Monday, August 13, in Christ Church, admitted the Rev. Ebenezer H. Cressey, deacon, the minister of the parish, to the priesthood, morning prayer was read by the Rev. Rufus Murray, missionary at Lewiston, assisted by the Rev. Mr. Stokes, who read the lessons; and the sermon preached by the bishop; and the candidate presented by the Rev. Mr. Denison. The Rev. Mr. Hickox, the Rev. Beardsley Northrop, of Lockport, the Rev. William Allanson, missionary at Medina, the Rev. George S. Porter, of Fredonia, Chautauque county, and the Rev. Mr. Page, were also present, and assisted in the laying on of hands.

In the afternoon, confirmed 10.

Tuesday, August 14, in St. Paul's Church, Lewiston, confirmed 21, and afterwards, at her residence, a sick member of the parish.

City of Buffalo. Wednesday, August 15, at the visitation of Trinity Church, which has yet but a temporary chapel, confirmed 8 in St. Paul's Church.

Cattaraugus county. Friday, August 17, consecrated St. John's Church, Ellicottville. The instrument of donation was presented to the bishop, in the name of the vestry, by Mr. Abraham Searl, churchwarden, and read by the missionary there, the Rev. Thomas Morris. The sentence of consecration and the morning prayer were read by the Rev. Mr. Bolles, and the sermon preached by the bishop.

In the afternoon, confirmed 4 in the same church

OBITUARY.

"Let me die the death of the righteous, and let my last end be like his."

Among the mysterious dispensations of Divine Providence which are daily occurring, we are seldom called to notice one of a more deeply afflictive character than the death of the Rev. JAS. D. NICHOLSON, late of Trinity parish, Charles county, Maryland. This melancholy event took place at his residence, on Monday, the 30th of July, after an illness of but a few days.

Although comparatively a stranger among us, and with a limited acquaintance even among his clerical brethren of the diocese, yet his many excellent qualities of mind, his fervent piety, his distinguished talents, his ardent zeal in the great cause of his Redeemer, had strongly endeared him to the hearts of all who knew him. Young in his ministry, and in the 29th year of his age, devoted to the labors of his profession, with plans of future usefulness before him on a noble and extensive scale, and abundant ability to carry them into full and active operation, there was warrant for entertaining the most sanguine expectations of his success, and his attached parishioners, as well as the diocese at large, having cause long and sincerely to lament their sudden bereavement.—Possessing a sound, logical, and highly cultivated mind, and studying diligently to show himself approved unto GOD, a workman that needeth not to be ashamed, he had been able to accomplish much in a short time for the spiritual benefit of his parish; and in reliance upon divine aid, and the blessing of GOD on his efforts, he hoped to accomplish much more before the time of his departure should be at hand. But the decrees of Heaven are incomprehensible. "How unsearchable are his judgments, and his ways past finding out." No sooner had he become fully known to those among whom he ministered, and had secured their sincere regard and affection; no sooner was his original and somewhat metaphysical style of preaching understood and appreciated, than he was summoned from this life to life eternal.

To his bereaved and afflicted family, to the parish of which he was the beloved rector, and to the Church at large, whose interests he so faithfully and successfully endeavored to promote, we offer our most cordial sympathy and condolence.

At a meeting of several of the neighboring clergy, held at the rectory of Trinity parish, Charles county, Maryland, the Rev. Mr. Claxton was called to the chair, and the following resolutions were unanimously adopted.

Resolved, That the dispensation of ALMIGHTY GOD, which has removed from his sphere of usefulness our beloved brother in CHRIST, the Rev. James D. Nicholson, has affected us with deep and unfeigned grief; and that we bow with submissive resignation to the all-wise disposal of Providence.

Resolved, That we sincerely deplore the loss we have individually sustained in his sudden and unexpected death, and that his character as a man, as a Christian, and a minister of CHRIST, was highly deserving of our love and admiration.

Resolved, That we cordially sympathize with his bereaved family and parishioners in their affliction, and trust that it may be sanctified to the improvement of their hearts, and the good of the Church.

Resolved, That we shall ever affectionately remember the unostentatious and fervent piety, the untiring activity and zeal, the mild and amiable deportment, which characterized our late departed brother.

Resolved, That in testimony of our respect for his memory, we will wear the usual badges of mourning for the space of thirty days.

Resolved, That these resolutions be signed by the chairman and secretary of this meeting, and that copies be sent to the family and vestry of the deceased.

JOHN CLAXTON, *Chairman.*

T. BILLOFF, *Secretary.*

DIED,

On Thursday, the 16th instant, at his residence in Morristown, New Jersey, the Rev. Daniel Higbee in the 62d year of his age. He was admitted to holy orders in Philadelphia by the Right Rev. Bishop White, and he commenced his ministry in New Jersey; but the principal and latter portions of his professional life were spent in the dioceses of Delaware and Maryland. He sustained long and well an amount of duty to which few men are equal, until a few months since, when his remarkably vigorous constitution yielded to the severity of his labors. He retired to New Jersey in the hope of recovering strength for further usefulness; but the warfare of the good soldier was finished. He sought no praise but that of his great Master while he lived; let no vain panegyric profane his tomb. Yet dear to many will be the memory of the man of true heart, the able minister, the Christian gentleman, and the dauntless champion of the Cross.

On the 30th ultimo, at Charlott's Hall, St. Mary's co Md, Rev. James D. Nicholson, rector of Trinity parish, aged 29 years.

CALENDAR.

AUGUST.

26. 11th Sunday after Trinity.

SEPTEMBER.

2. 12th Sunday after Trinity.
9. 13th Sunday after Trinity.
16. 14th Sunday after Trinity.
19. Ember Day.
21. Ember Day, and St. Matthew.
22. Ember Day.
23. 15th Sunday after Trinity.

NOTICES.

ASSOCIATE ALUMNI OF THE GEN. PROT. EPIS. THEOLOGICAL SEMINARY.—The Triennial Meeting of the Associate Alumni will be held in the Vestry Room of St. James' Church, Philadelphia, on Friday, September 7, at 5 P. M. ANTHONY TEN BROECK, *Rec. Sec.*

The ladies of St. Paul's church, Tompkinsville, will hold a Fair in the basement of the Church, on Tuesday, August 28. Should the weather be unpleasant, the Fair will take place on the next day.

GENERAL THEOLOGICAL SEMINARY.—The next session of this Seminary will commence on Monday, October 1. The students and candidates for admission are desired to assemble in the chapel at 12 o'clock. The examinations of the latter will take place on or after that day; and it will be convenient that their testimonials be presented to the Dean of the Faculty as early as possible. Qualifications for admission are these:—Persons producing satisfactory evidence of their being candidates for holy orders in the Protestant Episcopal Church, with full (that is, including *literary*) attainments, agreeably to the ninth canon of the General Convention of 1832, will, on application, be received into the Seminary.

All others will be admitted, who produce satisfactory evidence of religious and moral character and of attachment to the Protestant Episcopal Church, and a diploma from some college; or, if they have not been through college, stand a satisfactory examination by the Faculty, on the general principles of natural and moral philosophy and rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered an equivalent substitute:—Sallust, Virgil's Æneid, Cicero's Orations, or De Officiis; and the Gospels, Xenophon's Cyropedia, and the first three books of Homer. *All applicants* must stand an examination on the Gospels and Acts of the Apostles in Greek, and on the primary elements of the Hebrew language; each applicant must be able to read and pronounce the Hebrew with facility, according to the Masoretic punctuation, and be acquainted with the paradigm of a regular verb in all its conjugations. He must also present a specimen of English composition.

BIRD WILSON, *Dean of the Faculty.*

August 8, 1838. 3t

BOARD OF MISSIONS.—The Triennial Meeting of the "Board of Missions, of the Protestant Episcopal Church in the United States of America," will be held at St Andrew's Church, Philadelphia, on Thursday, September 6th next, at 5 o'clock, P. M. P. VAN PELT, *Secretary.*

August 11, 1838. 4t

A meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be held on Friday, August 31, 1838, in the Sunday school room of St. John's Chapel, in the city of New York, at 9 o'clock A. M.

The managers are respectfully requested to attend said meeting without further notice. By order

F. H. CUMING,

July 3, 1838. *Secretary of the Board.*

Besides the persons *elected* managers, all others are members of the Board for whom fifty dollars, or more, have been paid.

⁂ The other Church periodicals will please insert the above until the time of the meeting.

TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY. Pursuant to a resolution passed by the Board of Trustees, (1832,) notice is hereby given, that the next stated meeting of this Board will be held on Friday of the week preceding the meeting of the General Convention, viz. on Friday, the 31st day of August next. The meeting will take place in Trinity Church, in the city of New York, at 6 o'clock, P. M. By order. HENRY ANTHON, *Sec.*

The editors of the Church papers are respectfully requested to give the above an insertion in their columns.

New York, July 23, 1838.

EXPENSES OF THE GENERAL CONVENTION.—Notice is hereby given that the quotas of the following Dioceses are yet due at the rate of fifty cents per annum for each clergyman within the respective Dioceses, viz.

Maine,	quotas for	1837-8	Total $6 50
Massachusetts,	"	1838	25 50
Vermont,	"	1837-8	19 00
New Jersey,	"	1837-8	35 50
Pennsylvania,	"	1837-8	86 50
Delaware,	"	1838	3 00
Maryland,	"	1837-8	64 00
Virginia,	"	1836-7-8	113 50
North Carolina,	"	1837-8	20 50
South Carolina,	"	1837-8	46 50
Georgia,	"	1836-7-8	10 00
Ohio,	"	1832, 1836-7-8	84 50
Mississippi,	"	1836-7-8	5 00
Kentucky,	"	1836-7-8	29 00
Tennessee,	"	1838	6 50
Alabama,	"	1836-7-8	9 00
Michigan,	"	1836-7-8	15 50

The editors of the religious periodicals of our Church are respectfully requested to give this notice an insertion in their columns. HENRY ANTHON, *Secretary of the last House of Cler. and Lay Deputies.*

July 23, 1838.

ACKNOWLEDGMENTS.

INSTITUTION FOR THE BLIND.

The Treasurer of this institution gratefully acknowledges the receipt of two thousand dollars from Robert Gracie, Esq. (Executor) on account of a legacy left the institution by the late Miles R Burke, of this city.

SILAS BROWN, Treasurer,

aug16 217 *Pearl street.*

ORPHAN ASYLUM.

The subscriber thankfully acknowledges the receipt of two thousand dollars from Robert Gracie, Esq. (Executor) on account of a legacy left the society, by the late Miles R Burke, of this city.

MARIA MONTGOMERY, Secretary,

aug16 49 *Bond street.*

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums.

Charles Congden, Esq, new annual subscription, $2; Morris Robinson, Esq, do, do, $3; Dr J O Smith. do, do, $2; Collection in the Church of Epiphany for the Bible and Prayer-book and Tract Societies, $12 27—$6; Henry A Beach. Esq, $5. Total, $18.

Contributions and donations will be thankfully received at 77 Maiden-lane, by

THOMAS BROWNING,
Treasurer.

Or at the Depository, 28 Ann street,
THOMAS C BUTLER, agent.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums.

Morris Robinson, Esq, annual subscription, $3; Japeth Bishop, Esq, donation, $5; Dr J O Smith, annual subscription, $1; Collection in the Church of the Epiphany, $6 27; Henry A Beach, Esq, $5. Total, $20 27.

Donations and subscriptions now due, will be thankfully received at 77 Maiden-lane,

THOMAS BROWNING, Treasurer,
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

PRESS DEPOSITORY.

No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopa Press, up to August 23, from the following persons, viz.

W Greaves; Edward Tilyham, Esq, remit; Rev J B Britton; Postmaster, Goshen, N Y; Rev Samuel Seabury, D D; Rev A E Ford, remit; Rev John Claxton, per W W Dougherty, Esq, with remit; Richard Relf, Esq, remit, Rev Cameron F McRea; Col Benjamin D Rust, remit; Scofield & Voorhies; Rev Edward Y Higbee; Rev John Burke; Right Rev Bishop P Chase; Thomas Latimer; A E Miller; Charles Stimpson, jun; Venerable Archdeacon Wix; A E Miller, remit; E W Drury, remit; T W Veazey; Frederic Stone, remit; Postmaster, Vergennes. Vt; Postmaster, Rochester, N Y; Rev A Ten Broeck; Dr George Jones; J B Morss; Charles T Craven; L Wyman, jun, Esq; Mary Barber; Right Rev Bishop H U Onderdonk; John Alstyne, remit; Rev C C Taliafero; Postmaster, Lithgow.

UNION DEPOSITORY.

28 ANN-STREET.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending August 23, from the following persons, viz.

A K Putnam, Esq, Vergennes, Vt; E Guion, Meriden, Conn; Messrs Weeks, Jordan & Co, Boston; Thomas Robinson, Norwich, Conn.

LATIN DIALOGUES.—Latin Dialogues collected from the best Latin writers, for the use of schools, 6th edition. Just received and for sale by
Sherman & Trevett,
aug25 Gregory Building, 142 Fulton st.

THE ETON LATIN GRAMMAR.—The Eton Latin Grammar; or an introduction to the Latin Tongue, with explanatory notes collected from various Grammarians, for the use of schools; by William Mavor, LL D. Fifteenth edition; with the accents and quantity by Dr. Carey; in tenui labor. Just received from England and for sale by
Sherman & Trevett,
aug25 Gregory Building, 142 Fulton st.

LATE ARRIVALS FROM ENGLAND.—Sermons to a Country Congregation. By Augustus William Hare, A. M. late fellow of New College, and rector of Alton Barnes. Third edition. 2 vols. London. Just received and for sale at the Gregory Building, 142 Fulton street, by aug25 Sherman & Trevett.

ST. PAUL'S COLLEGE, near Flushing, N. Y., will open on the first of October next. A prospectus of the institution may be had at the Episcopal Press, Fulton street, and at the Book stores of Appleton; and Messrs. Swords & Stanford, Broadway. It will be sent to any one requesting it per mail.

The services of a gentleman acquainted with business are wanted as the *Curator* of the College, to whom a liberal compensation will be given. Application in the first instance must be made by a letter (post paid) with references, addressed to the Secretary of St. Paul's College, near Flushing, N. Y.

CATHERWOOD'S PANORAMAS OF JERUSALEM AND NIAGARA, now exhibiting at the new Rotunda, corner of Prince and Mercer streets, near Broadway. The Panorama of Jerusalem is 270 feet long, and covers a surface of *ten thousand feet*, and is the largest and most splendid painting ever exhibited in this country. It was painted from drawings taken by Mr. Catherwood on the spot, in 1834, and has been declared by many travellers, who have visited the Holy City, to be a perfect fac-simile of the place so interesting to every denomination of the Christian Church. Here we have a view of nearly all the places enshrined in the mind of every pious follower of CHRIST; where he dispensed his saving doctrines; where he exemplified his lessons by his life; and where he impressed them with the seal of truth, by his excruciating death. Amongst others are the Temple of the Holy Sepulchre; the spot where CHRIST wept over Jerusalem; the road by which he was conducted to execution; the house of his unjust Judge Pontius Pilate; the Garden of Gethsemane; the Grotto of the Creed; the pool of Bethesda; the Potter's Field; the Valley of Jehoshaphat, and many others which cannot fail to recall to the mind that event which forms the foundation of our best hopes of a blissful immortality.

ALSO EXHIBITING,
THE FALLS OF NIAGARA.
A faithful representation of that stupendous Cataract.
Open every day from 9 in the morning till 10 at night.
Admittance 25 cents to each Panorama.
Books of description at the door—price 12½ cents each.
aug18 tf

SALE OF SPANISH CHURCH BELLS IN NEW YORK.—Seventy-five fine-toned Spanish Bells, taken from the Churches and Convents in Spain, and imported into this country in May last, weighing from 50 to 1500 pounds, beautifully cast and ornamented with Crosses and representations of the Virgin Mary, with various inscriptions, dates, &c., some of which are as far back as 1500. In point of sound and tone, they are pronounced by judges to be very superior; affording fine opportunity for several chimes of choice selection; will be sold at auction, on Wednesday, fifth of September next, at 12 o'clock, at the store No 81 New street, New York.

Catalogues giving full particulars will be ready one day previous to the day of sale. D. C. & W. PELL,
aug18 2w 87 Wall street.

SHERMAN & TREVETT'S THEOLOGICAL BOOK STORE, 142 *Fulton street*.—The above establishment is supplied with, and keep constantly on hand, a complete assortment of Theological and Church works, for clergymen, libraries and students in the General Theological Seminary. Terms low for cash. aug18

CHURCH BIBLES.—Splendid folio Bibles, expressly for the desk, published at the Clarendon Press, Oxford, just received, and for sale by
SHERMAN & TREVETT,
aug18 142 Fulton street, New York.

TO MUSIC COMMITTEES.—A gentleman and lady who are perfectly familiar with the Church Service, wish to secure a situation in some Episcopal Church; the gentleman to act in the capacity of Clerk or Leader; the lady as first or second Soprano. Satisfactory references will be given as to character and capacity. A note on the subject addressed to D W, and left at the office of "the Churchman," will be attended to. aug18 3t

SELECT SCHOOL FOR BOYS.—The Fall Term of the Rev H Adam's Select school, for twelve boys, in Kingston, Ulster county, N Y, will commence September 1, 1838. There are four vacancies. aug8

FEMALE INSTITUTE, COLUMBIA, TENN.
President of the Board of Trustees, Rev. Leonidas Polk,
Visiter, Rt. Rev. J. H. Otey, D. D.
Rector, Rev. F. G. Smith, A. M.
Terms for the Session of five months—Payable in advance:
1. Pestalozzian Department, - - - - - $12
2. Junior Department, - - - - - - - $20
3. Senior Department, - - - - - - - $25

Tuition in French, Latin or Greek, $10; do in Music on the Harp, $30; do do on the Organ, Piano or Guitar, $25; Use of Harp or Piano, for practising, $5; Use of Organ or Guitar, $2 50; Tuition in Drawing and Painting, daily lessons, $10; do in Fancy Work of every description, $10; do in the art of Riding, for Boarders at the Institute only, daily exercises, $10; Use of Library of the Institute, $1; Plain Needle Work, Domestic Economy, Calisthenics, Vocal Music, Lectures on Chemistry and Natural Philosophy, and the course on Moral and Mental Philosophy, *without extra charge.*

Board, including washing, lodging, and all contingent expenses, $70.

The Institute is furnished with an extensive Chemical and Philosophical Apparatus, and Lectures will be delivered on the circle of the Physical Sciences The scholastic year of ten months, divided into two sessions of five months each, begins on the first of September. Examinations will be held at the end of each session, regulated by the Board of Trustees.

The Right Rev. Bishop OTEY will deliver Lectures on the Evidences of Christianity, Moral Philosophy, and Mental Philosophy including Logic, Rhetoric and Criticism.

The Prospectus of the Institute, in pamphlet form, will be forwarded, on application, to any address.
aug4 4ti

ORGANIST.—An experienced Organist is desirous of obtaining a situation in one of the city or neighboring churches. Address, post-paid, *Adolphe Pelletier*, No. 2 Cedar street, or the Prot. Epis. Press, 142 Fulton street.
aug4 3ti

TO TEACHERS OF DRAWING.—An important Female school in one of the Western states, needs the services of a Lady thoroughly qualified in Drawing, Painting, and all the branches of Fancy Work taught in the best Seminaries. The salary will be *liberal*, and the location perfectly healthy. Refer, with written testimonials, (if by mail, post-paid,) to the Rev. Dr. Seabury, or the Rt. Rev. Bishop Onderdonk, New York.
aug4 4ti

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.

Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.—The first volume, royal 8vo. just published and for sale at the New York Protestant Episcopal Press, 142 Fulton street.

NEW BIBLE QUESTIONS.—Just published by the General Protestant Episcopal Sunday School Union, and for sale at the Depository, 28 Ann street.

Questions on the *Gospel* according to *St. Matthew.* Prepared for the General Prot. Epis. S. S Union, and revised by the Executive Committee. Part I.

Questions on the *Acts* of the *Apostles.* Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.

Each of the above works will be furnished at $11 per hundred, with the usual discount to Sunday Schools.
At the Union Depository, 28 Ann st.

POETRY.

From the Protestant Episcopalian.

GRAY'S *Elegy in a Country Churchyard*, has probably been more read and admired than any piece of composition in the English language. It was seven years from the time the author began this exquisite *morceau* before it was finished; and though it has a thousand imitators it will not be contended that any one has reached the touching simplicity of the original. An American writer, "unknown to fame," has most successfully approached it: several years since an anonymous author published in a Rhode Island paper, the presented amendment, or addition, thinking that "Gray had not given the subjects of his muse enough of a religious character to make the charm complete." There is piety and poetry in every line of it. It was suggested that it should follow the stanza beginning—

"Far from the maddening crowd's ignoble strife," &c.

No airy dreams their simple fancies fired,
  No thirst for wealth, nor panting after fame;
But truth divine sublimer hopes inspired,
  And urged them onward to a nobler aim.

From ev'ry cottage, with the day arose
  The hallowed voice of spirit-breathing prayer;
And artless anthems, at the peaceful close,
  Like holy incense, charm'd the evening air.

Though they, each tome of human lore unknown,
  The brilliant path of science never trod,
The sacred volume claim'd their hearts alone,
  Which taught the way to glory and to GOD.

Here they from truth's eternal fountain drew
  The pure and gladdening waters day by day;
Learn'd, since our days are evil, fleet, and few,
  To walk in wisdom's bright and peaceful way.

In yon lone pile, o'er which hath sternly pass'd
  The heavy hand of all-destroying time,
Thro' whose low mould'ring aisles now sighs the blast,
  And round whose altars grass and ivy climb;

They gladly thronged their grateful hymns to raise,
  Oft as the calm and holy Sabbath shone;
The mingled tribute of their prayers and praise,
  In sweet communion rose before the throne.

Here, from those honor'd lips, which sacred fire
  From heaven's high chancery hath touch'd, they hear
Truths which their zeal inflame, their hopes inspire,
  Give wings to faith, and check affliction's tear.

When life flowed by, and, like an angel, death
  Came to release them to the world on high,
Praise trembled still on each expiring breath,
  And holy triumph beam'd from every eye.

Then gentle hands their "dust to dust" consign;
  With quiet tears, the simple rites are said;
And here they sleep, till at the trump divine,
  The earth and ocean render up their dead.

MISCELLANY.

PLURALITY OF WORLDS.

An interesting tract of speculation has been opened to us by more recent observations of astronomy, in the discovery of the *Nebulæ*. And though it is but a dim and indistinct light which this discovery has thrown upon the structure of the universe, yet still it has spread before the eye of the mind a field of wide and lofty contemplation. Anterior to this discovery the universe might appear to have been composed of an indefinite number of suns, about equi-distant from each other, uniformly scattered over space, and each encompassed by such a planetary attendance as takes place in our own system. But we have now reason to think that, instead of lying uniformly and in a state of equi-distance from each other, they are arrayed in distinct clusters—that in the same manner as the distance of the nearest fixed star marks the separation of the solar systems; so the distance of two contiguous clusters may mark an equally distant separation of the clusters, and constitute each of them an individual member of some higher and more extended arrangement. This carries us upwards through another ascending step in the scale of magnificence, and then leaves us in the awful uncertainty whether even here the wonderful progression is ended.

The universe at large would suffer as little in its splendor and variety, by the destruction of our planet, as the verdure and sublime magnificence of a forest would suffer by the fall of a single leaf. The leaf quivers on the branch which supports it. A breath of wind tears it from its stem, and it lights on the stream of water which passeth underneath. In a moment of time, the life which we know, by the microscope, it teems with, is extinguished, and an occurrence so insignificant in the eye of man, carries in it, to the inhabitants of this little leaf, an event as decisive as the destruction of a world. Now, on the grand scale of the universe, we, the occupiers of this ball, may feel among the suns and systems unfolded by astronomy, the same littleness and insecurity. We differ from the leaf only in this circumstance, that it would require the operation of greater elements to destroy us. But these elements exist. The fire which rages within may lift its devouring energy to the surface, and change our planet into one wide and wasting volcano. The sudden formation of elastic matter in the bowels of the earth—and it lies within the agency of known substances to accomplish this—may explode it into fragments. The exhalation of noxious air from below, may impart a virulence to the air that surrounds us, and the whole of animated nature may wither and die. A blazing comet may cross us in its orbit, and realize all the terrors which superstition has conceived of it. We cannot anticipate with precision on the effect of an event which every astronomer must know to lie within the limits of possibility. It may hurry our globe towards the sun—or drag it to the outer regions of our planetary system—or give it a new axis of revolution;—and this would change the place of the ocean, and bring another mighty flood upon our islands and continents. These are changes which may happen in an instant of time, and against which nothing known in the present system of things provides us with any security. They might not annihilate the earth, but they would unpeople it; and if the Almighty let loose the devouring elements which are in his hands, they would spread solitude, silence, and death, over the dominions of the world.

Now it is this littleness and insecurity which make the protection of the Almighty so dear to us, and brings with such power to every pious bosom the holy lessons of humility and gratitude. The GOD who sitteth above, and presides in high authority over all worlds, is mindful of man; and, though at this moment his energy is felt in the remotest provinces of creation, we may feel the same security in his Providence, as if we were the objects of his undivided care. It is not for us to comprehend this mysterious agency. But such is the fact, that the same Being, whose eye is over the whole universe, gives vegetation to every blade of grass, and motion to every particle of blood which circulates through the veins of the minutest animal; that, though his mind takes into its comprehensive grasp, immensity and all its wonders, I am as much known to him as if I were the single object of his attention; that he marks all my thoughts; and that, with an exercise of power I can neither describe nor comprehend, the same GOD who sits in the highest heaven, and reigns over the glories of the firmament, is at my right hand, to give me every breath which I draw, and every comfort I enjoy.

From the (Utica) Gospel Messenger.

OLDEN WORDS.

It is often said that it is impossible to express the feelings of the heart in forms of prayer; that their use inevitably induces coldness, formality, and hypocrisy. It is objected that feelings so deep and fervent as are those of the real Christian, disdain the trammels of a prescribed service, and can find adequate expression only in the outpourings of spontaneous and unpremeditated prayer. Let us examine this objection. Let us see if it be true that human nature rejects a form of words, for the expression of its deeper and holier feelings.

It is thought to have been a striking observation, "Give me the making of a people's songs, and I care not who makes its laws." It proceeded upon a deep knowledge of human nature. It implied that he who can give popular expression to the feelings of patriotism and affection—he who can place in every man's hand an instrument whereby the else slumbering music of his soul may find utterance, eloquent and deep, wields an influence in the formation of a nation's character mightier than than that of legislatures and laws. It proceeded on the supposition that the human mind needs, and seeks, and loves such a vehicle for its deepest emotions as commends itself to the sympathies of our common nature, and is expressive of the feelings of universal humanity. He who can give this expression to popular feeling, can also make a way in the hearts which he sways at will for the reception of other principles and sentiments. And it will be found that the more frequently any vehicle for the expression of feeling is used, the dearer it does become. The deepest emotions will find fittest utterance in the words which have most frequently expressed them. Hence the enthusiasm which gathers about those national songs through which the patriotism of a people has burst forth in frequent and earnest expression. Hence the exile from his native hills will weep when he hears the song of his country, as they come to his ear laden with sad, but blessed associations. For the expression of lesser and lighter feelings, lighter and new lays may answer. But when the heart is deeply stirred, it asks not for novelty of expression. It then asks for the same words to the same old measures. The language of universal humanity is—

"Sing aloud
Old Songs, the precious music of the heart."

Every where and always it is found that the deepest emotions of the heart are best expressed in those fervid words, around which seems to cling something of enthusiasm from all the hearts which they have touched and thrilled. It is a known, confessed, and obvious principle of human nature.

But here is a marvellous thing! When we seek fit expression for those feelings which are stronger than love, and deeper than patriotism; when we would find words to convey the rapture of praise, the joy of love, the triumph of faith; we are told to discard this principle. For the expression of the deepest and most solemn feelings of which the human heart is susceptible, we are told that unconsidered words, spoken from the sudden promptings of the heart, are the fittest vehicle. Can it be so? Is nature so variable in her teachings? Is GOD so unstable in his laws? Shall we find that a principle established by him closer to operate just at that point, where from all analogy and all observation we shall expect to observe its most perfect operation? When we would offer adoration and prayer, may we not use the language uttered by holy men of old, consecrated by ages, spoken by the same household of faith in regions separate and distant, and find it the most appropriate for the expression of our sentiments and feelings? When we would strive to emulate the martyr's faith and love, may we not use the martyr's prayer, and find fuller vent for the soul's emotion than in the poor hesitating words of our own devising? When we would express our gratitude and praise to the Almighty, shall we not send our souls upward on that "*Te Deum*," on whose wings so many Christians have ascended, and skirted the battlements of heaven, and caught over them slight glimpses of the paradise of GOD? All who have fervently joined in the liturgy of our Church can truly answer, that "we may." All such deeply feel that it is in the use of her time-hallowed words, that they can but "pray with the spirit, and with the understanding also."

RESPONSES.

Rev. Sir,—Upon attending divine service at an Episcopal Church in New York, I (recently from England) was much struck by the apparent want of devotion in the congregations by their not joining in the responses, and I concluded that it was the approved custom of that branch of our Church. The same opinion, I am sorry to say, might be formed of many congregations of the Church of England in this country; which is the more to be wondered at as many of the members must have raised their voices in churches at home, where one unacquainted with the discipline of our Church might not have known that there was a clerk to lead,—on account of the unanimity in the voices.

The spirit of our truly beautiful liturgy is much injured by the neglect alluded to, and whether arising from ignorance or indolence, I think that the insertion of the following address—(which has been widely distributed by clergymen among their congregations in England)—into the columns of '*The Church*' might prove useful. I am, yours, &c. ORTHODOX.

AN ADDRESS TO CONGREGATIONS OF THE CHURCH OF ENGLAND ON THE DEVOTIONAL USE OF THE CHURCH SERVICE.

It appears to be a fault in the character of the religion of our day, that too *exclusive* importance is attached to preaching, to the neglect of the other part of the divine service.—Yet needful as it is that we should hear of JESUS CHRIST and his salvation from the pulpit, this is certainly not more needful than that we should have "communion with the Father and with his Son JESUS CHRIST," in prayer and in the holy eucharist.

The *congregational* use of our highly-prized liturgy could not fail very much to promote such communion. Every one must feel the great difference of the Church service when it is *merely read over* by the minister and the clerk *in the hearing* of the congregation and when it is used *in behalf of* and *with* the congregation; all feeling their interest in the prayers and praises, and all evincing that interest by cordially and audibly uniting in the responses.

If such were our practice, the service of our Church would no longer be regarded as cold and formal, and the best answer would be furnished to those who may bring this accusation against it.

It is therefore, earnestly to be desired, that each worshipper would charge it upon himself or herself, as an imperative duty, to promote as far as possible the devotional character of our service:—

First, by taking care to be in church before the service begins.

Secondly, by diligently attending to the directions of the rubric, kneeling or standing, &c., as there ordered.

Thirdly, by repeating all the responses, not omitting the "Amen" at the end of each prayer, in an audible voice.

Fourthly, by joining in the singing, with the best endeavor to produce devotional harmony.

Let every one feel that this is not a trivial matter, but one which is worthy of the effort; that we may with our mouth glorify GOD our heavenly Father through JESUS CHRIST our LORD! Amen. *The Church.*

WORDSWORTH.

One cheering proof of the force of an active religious principle in shaping and animating compositions not avowedly sacred, presents itself to us in the poetry of Mr. Wordsworth.—How many sensations rush upon the mind at the mention of that honored name! During a quarter of a century his fame has been struggling along like a subterraneous current; not often heard in the stir and bustle of ephemeral rivalry, but still keeping the tenor of its way, widening and deepening every hour, until at length it begins to issue forth into light again, a broad, rapid, and glittering river. All our readers must be familiar with the history of that Scottish school of criticism, which sprang into notoriety under the auspices of a few clever but, we fear, unprincipled men. A certain smartness and vivacity of expression, a novelty and poignancy of illustration, and a determined infallibility of judgment, combined to invest their decisions with an oracular solemnity. The popular mind was deceived and bewildered by the glitter of wit and the affectation of learning; reputations were immolated on the new shrine of criticism, and the cruelty of the literary Moloch was forgotten in the splendor of his eyes; under the baneful dominion of such a school, genius was depressed, that imbecility might rise. He who commences by depreciating the wise and the good will never find himself without an audience; the multitude will always run to drink at these waters of bitterness. Truly was it observed by Goldsmith, in the dedication to "The Traveller," that, like the tiger, which seldom desists from pursuing man after having once preyed upon human flesh, the reader who has once gratified his appetite with calumny, makes, ever after, the most agreeable feast upon murdered reputation.—Such readers generally admire some half-witted thing, who wants to be thought a bold man, having lost the character of a wise one. Him they dignify with the name of poet; his tawdry lampoons are called satires; his turbulence is said to be force, and his frenzy fire. Such were the melancholy reflections of one who had himself experienced the secret shafts of enmity. But although this species of intellectual *thuggism* could not very long exist in a civilized country without being denounced by every man of just feelings; yet the sufferings it inflicted were often acute, and the injuries sustained by its attacks of considerable duration. Mr. Wordsworth's sentiments may be read in the preface to his works,—"There are select spirits for whom it is ordained that their fame shall be in the world an existence like that of virtue, which owes its being to the struggles it makes, and its vigor to the enemies it provokes; a vivacious quality, ever doomed to meet with opposition, and still triumphing over it." Genius, which is essentially immortal, cannot indeed be crushed beneath any weapon, by whomsoever wielded; but it may be wounded, though it cannot be destroyed. And as Venus was driven back to her Olympian home before the fierce arm of a Grecian warrior, so may the spirit of the beautiful flee from amongst us at the rude insults of a presumptuous criticism; the wounds from which the sacred ichor flows, will, indeed, quickly heal, but sorrow and pain will remain upon the spirit. The elephant, was the noble observation of Walter Savage Landor, is consumed by ants in his unapproachable solitudes,—Wordsworth is the prey of Jeffery. How was it possible for one whose fancy fluttered only round the villa of Pope, or delighted in the masculine common sense of Dryden, to comprehend or appreciate the far-sighted and ennobling philosophy, the delicious scenes of rural beauty, and the intense sympathy with the cares of life, which compose the works of the poet of Rydal Mount? It was related of Pope by Lord Marchmont that, unless the conversation took an epigrammatic turn, that most graceful of poets was wont to fall asleep. So it was with the Corphœus of the northern school: the flash of sentiment, the point of antithesis, the pungency of sarcasm, were necessary to engage his attention!

Church of England Quarterly Review.

FANATICISM AND INFIDELITY;
OR, THE PSEUDO-REFORMERS.

Fanaticism and Infidelity—this bred at court, and that in a cloister—set out together on a no less charitable expedition than to reform the world: the one thinking that mankind defrauded themselves of happiness, by a ridiculous attachment to unreasonable scrupulosity; and the other, that they endangered their salvation by a too familiar compact with licentiousness.

Their manner of travelling was as opposite as their characters. Fanaticism, barefooted, and with scarcely a coat to his back, trusting to charity for support, trudged heavily on, groaning all the way, and offering up expiatory ejaculations to Heaven; while Infidelity, supplied with a good round sum, and mounted on an easy pad, that his companion might the better keep pace with him, amused himself with a brandy bottle, or singing licentious ballads; and whenever they stopped to dine, the zealot made so long a grace, that before he sat down to his crust and water, his rival had dismissed the dessert, and began his bottle.

On their arrival at any town, they immediately repaired to the market, or some other conspicuous place, and each mounting on some elevated spot, at proper distances, began their harangues; while the mob flocked tumultuously around, gaping with the most anxious curiosity. The text of Fanaticism was from St. Paul—"Now the end of these things is death!" That of Infidelity from Anacreon,—"Laugh and grow fat!" The discourse of the first abounded so much with the most rigorous injunctions to the observance of self-denial, abstinence, and mortification, that it was relished only by such of his auditors as disappointment had rendered splenetic, impotency chaste, age imbecile, or disease abstemious; and he thundered away so tremendously with hell, damnation, and the unpardoned sin, that the greater part were terrified almost out of their wits; thinking, as ignorant of its nature, that they had undoubtedly committed the latter, and were consequently, without hope of redemption, consigned to the former. Concluding, therefore, all attempts at repentance in vain, they went over to the opposition; or, in other words, joined the congregation of Infidelity; who told them that his fellow-traveller was a poor, unhappy lunatic, discarded from bedlam as incurable, which assertion the very doctrine he held forth would sufficiently corroborate. He maintained that all restraint was unnatural, and that what was unnatural must necessarily be unjust; that the present we were certain of, but the future we knew nothing about; "that a bird in the hand is worth two in the bush;" and consequently that wisdom directed us to the enjoyment of that which was in our power. He concluded with inviting them to the next tavern, where they stupified themselves with drinking, "Success to the New Light;" and as their pastor generally slipped slily away, after picking their pockets, they were mostly, for lack of the reckoning, placed in the stocks, or other "durance vile," huzzaing for the freedom of nature!

During the intervals between their stated seasons of preaching, Fanaticism would either sit, literally, in sackcloth and ashes, or walk to and fro in the town, reprehending the smallest appearance of merriment; while Infidelity drank, gamed, and committed numberless excesses, all of which he reconciled, on the principles of *nature* and *reason;* the former, he observed, having given us appetites, the latter required them to be gratified. At length, being apprehended for a highway robbery, he defended himself with the old argument, the *laws of nature and reason;* as by these, he contended, we were all on a state of equality, so by these the necessities of one should be supplied from the superfluities of another; and when a rich man would not voluntarily do justice, force was allowable to compel him. It was argued in reply, that he was tried neither by the law of nature nor of reason, but by the law of the land. This observation, however, he violently reprobated, as it seemed to imply that the law of the land was neither natural nor reasonable. A large labyrinth of controversy now ensued, which served only to convince the hearers that much might be said to a little purpose—that a multiplicity of illustrations have often the property of confounding the matter more—and that law is like nothing else but itself. It being nevertheless finally determined, on the principles of universal equity, that if private property was left unprotected from the depredations of the idle and profligate, industry would be discouraged, confidence destroyed, and society abolished; the perpetrator of deeds calculated so essentially to injure the social compact, should consequently be extirpated, for the benefit of the community at large; Infidelity was condemned to an ignominious death, as a warning to others—a sentence which he only anticipated by shooting himself in prison. Nor was the end of his companion, though more pitiable, less dreadful; he was found hanging in his chamber, a miserable martyr to that unwarrantable despondency which he had always practised as well as taught.

Thus our two pseudo-reformers terminated their labors; leaving the world, so far as their influence extended, much worse than they found it.

Happily, however, they were succeeded by a divine female, whose principles differed from both; and who convinced mankind, by their respective fates, how little their doctrines were to be relied on for the attainment of substantial felicity. The female was cheerful without levity, and serious without being sad. She tolerated every innocent enjoyment, and forbade nothing but excess. She proved from nature and reason that all things had their origin in a Supreme Being, who was, consequently, entitled to their homage; that he was to be considered as a wise and affectionate Father, who exacted not the service of a slave, but the duty of a son; more ready to pardon than to punish; who, at once strictly benevolent and just, never corrected but for salutary purposes; and, equally averse to austerity and licentiousness, preferred the sweet incense of mercy to the pedantic pageantry of sacrifice.

The dignity of her mien, and divinity of her precepts, soon attracted the serious attention of the multitude. A few, who had actually been in the daily habits of conversing with her, proclaimed her to be Religion; of whom all had heard, and most of them, though strangers to her person, affected to venerate and follow. Her presence, however, produced a great revolution in the manners of men; the votaries of Infidelity grew ashamed of their excesses; and those of Fanaticism were happy in an opportunity of emancipating themselves from the tyranny of superstition. Numbers daily flocked to her for consolation; she received them with benevolence, and introduced them to Virtue, the priestess of happiness, who conducted them to the temple of that Power, under whose influence every human being is so ardently solicitous to live.

OPPORTUNITIES LOST.

It is a cause of very frequently expressed regret that the Church has often failed to establish congregations, and avail herself of occasions and circumstances for the promotion of her best interests and the spiritual improvement of her people. We lately found in one of the pleasantest sections of the state a very small, though highly respectable congregation, where, had due care been taken, and a timely exertion of a faithful and judicious pastor been put forth a few years since, almost the whole population would have readily come into our fold; and thus a beautiful and rising village would have seen for a long time no spire but that of an Episcopal Church. Why do we not improve these matters? Because we cannot persuade our people to begin with a very *cheap* and simple church. Try this plan, and see, if under GOD'S blessing upon his ordinances, it will not work. *Utica Gospel Messenger.*

BLIND GUIDES.

He that will choose to follow the multitude which easily errs, rather than the wise guides of souls; and a man that is his partner in the question rather than him that is disinterested, and them that speak by chance, rather than them who have studied the question, and a man of another profession, rather than him whose office and employment it is to answer, hath no reason to be confident he shall be well instructed. *John Nider* tells an apologue well enough to his purpose:—Two brethren travelling together, whereof one was esteemed wise and the other little better than a fool, came to a place where the way parted. The foolish brother espying one of them to be fair and pleasant, and the other dirty and uneven, would needs go that way, though his wiser brother told him that in all reason that must needs be the wrong way; but he followed his own eyes not his brother's reason; and his brother, being more known than wise, though against his reason, followed his foolish brother; they went on till they fell into the hands of thieves, who robbed them and imprisoned them till they could redeem themselves with a sum of money. These brothers accuse each other before the king as author of each other's evil. The wiser complained that his brother would not obey him though he was known to be wiser, and spake treason. The other complained of him for following him that was a fool, affirming that he would have returned back if he had seen his wise brother confident and to have followed his own reason.—The king condemned them both; the fool because he did not follow the directions of the wise, and the wise because he did follow the wilfulness of the fool. So will GOD deal with us at the day of judgment at the scrutinies of conscience. *Jeremy Taylor.*

DISSENT.

It has been well remarked by a bishop of old, of the Dissenters, that "*division* is their *sin*, and *division* is their *punishment*." "I looked around me," (says Mr. Brittan, formerly a Dissenting minister in London,) "and saw that the Congregational churches were every where split into parties and factions; nowhere is there a congregation of them for any considerable time in a state of peace. Turbulent spirits are every where struggling for the mastery, and throwing societies into a state of collision and confusion. The only exceptions are those in which the pastor, either by the weight of his property, or the skilfulness of his policy, can exercise despotic power. Discipline cannot be maintained. Few of these churches persevere for any considerable period in the doctrines of their founders. Multitudes have departed from the most rigid Calvinism, and gone over to Socinianism. "Among this class of Dissenters," continues Mr. Brittan, "I was ordained. In the course, however, of my ministry, I was brought into contact with some clergymen of the Established Church. I found them to be men not only of decided, but of exalted piety; by intercourse with them my antipathies were softened, my prejudices were gradually removed, my mind was rendered pervious to truth, and I became convinced that episcopacy was not the horrid creature I had fancied it to be; nay, that a moderate episcopacy carried with it all the marks of apostolicity."

Church of England Quarterly Review.

Autolyous robbed the gardens of *Trebonius* and asked him forgiveness, and had it. But when *Trebonius* was chosen consul, and *Autolyous* robbed him again, and was taken by others, and as a thief brought before him, he asked forgiveness again; but *Trebonius* condemned him to the gallows; for he who being a private man was bound to forgive a repenting trespasser, being a magistrate was bound not to forgive him; and both these were upon the same account. A man may forgive an injury done to himself, because it is his own right, and he may alone meddle in it; but an injury done to the commonwealth she only could forgive, not her minister. *Jeremy Taylor.*

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Further information may also be obtained at the Protestant Episcopal Press, 142 Fulton st. of Messrs Swords, Stanford & Co., 152 Broadway; and of the Rev. the Principal, at Nantucket, who will be happy to answer any inquiries on the subject. a28

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THE Principal of this institution begs leave to inform the public that, in accordance with the expressed wish many of patrons and friends, he has deemed it expedient to change his original division of the year, and hereafter to have *two terms*, instead of *one only* as at first proposed.

The *first* term will commence on the first Tuesday in May; the *second* on the first Tuesday in November. The Academic year will thus embrace forty six weeks, in two terms or twenty three weeks each. At the expiration of the first term there will be allowed a vacation of four weeks; at the expiration of the second one or two weeks. There will consequently be no vacation in August as heretofore proposed.

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